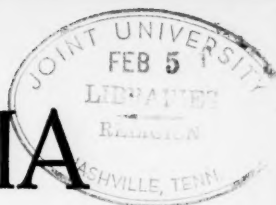


CONCORDIA THEOLOGICAL MONTHLY



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Book Review

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No. 2

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Published by
THE LUTHERAN CHURCH—MISSOURI SYNOD

Edited by
THE FACULTY OF CONCORDIA SEMINARY
SAINT LOUIS, MISSOURI

CONCORDIA PUBLISHING HOUSE
SAINT LOUIS, MISSOURI

CONCORDIA THEOLOGICAL MONTHLY is published monthly by Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo., to which all business correspondence is to be addressed. \$3.50 per annum, anywhere in the world, payable in advance. Second-class postage paid at St. Louis, Mo.

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FEBRUARY 1960

No. 2

February's Festivals. ARTHUR CARL PIEPKORN	84
The Ecumenical Movement and the Lutheran Church. HERMANN SASSE	87
The Word of God in the Theology of Karl Barth. ROBERT D. PREUS	105
Preaching for the Church (Review). ARTHUR C. REPP and GEORGE W. HOYER	116
HOMILETICS	119
THEOLOGICAL OBSERVER	126
BOOK REVIEW	133

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February's Festivals

The two minor festivals of February focus attention on two important tasks that faculty and field, the editors and most of the readers of this magazine, share with each other.

I

The Presentation of Our Lord and the Purification of the B. V. M. on February 2 enjoins us to set forth our Lord as the Light both for revelation to the Gentiles and for glory to God's people Israel.

This month's issue brings an article by Professor Hermann Sasse of the United Evangelical Lutheran Church in Australia, with which the American Lutheran Church in this country is in communion. In it he reminds us once more that the population explosion of the 20th century is rapidly outrunning the Christian missionary effort. This means that in spite of the most colossal evangelistic effort in history there are, and there will prospectively continue to be, percentagewise, more and more pagans and fewer and fewer Christians in our shrinking world. Are we concerned enough about this increasingly adverse ratio to try to arouse the interest, to evoke the prayers, to recruit and train the people, to secure the funds, and to try to draft the administrative programs that the situation demands? Or shall we let the dimming light grow dimmer still?

This raises another problem. God has not committed the responsibility for missionary effort exclusively to one denomination, in our case to The Lutheran Church—Missouri Synod. He has given it to the One Holy Catholic and Apostolic Church. This consideration raises the question: To what extent are we and other denomina-

tions guilty of unwarranted competition in missions, with its almost inevitable overlapping, waste, rivalry, and proselytism? As Professor Sasse observes, the search for an answer to this question at the Edinburgh World Missionary Conference in 1910 was a major factor in bringing about the 20th century ecumenical movement. It may have been this concern that recently led our Synod's Board for Missions in North and South America to apply for membership in the Division of Home Missions of the National Council of the Churches of Christ in the U.S.A.

But the problem is not limited to holding up the Light for revelation to the Gentile world outside the church. It involves our other task of holding up the Light to one another for glory to God's New Testament Israel. The ecumenical movement of the 20th century, as Professor Sasse stresses, is not an abstraction. It confronts us very concretely in its organizational aspects—the World Council of Churches, the National Council of the Churches of Christ, and at the denominational level, the Lutheran World Federation. Professor Sasse compares in significance the contemporary ecumenical movement and the reformatory movements of the 16th century. If he is right, we cannot escape the effect of the ecumenical movement on the Christian world in which we live. God leads men to the Light and calls His New Testament Israel into existence by the proclamation of the Holy Gospel and by the administration of the Holy Sacraments. The church, which is Christ's body, is present wherever the new Israel exists. From this it follows that the mutual testimony of Chris-

rians to the Light for glory to God's people Israel must be given both inside and outside the Lutheran World Federation, inside and outside the National Council of the Churches of Christ in the U.S.A., and inside and outside the World Council of Churches.

As is well known, we are not for the time being giving a corporate witness in matters of faith and order *inside* these organizations. There remains for us the relatively more difficult obligation to devise intelligible, relevant, and effective modes of communicating our testimony to our fellow Christians in other communions from *outside* these forums of witness. (In the process we shall share with them in the manifestations of the Holy Spirit which they have received for the common good.) This is particularly necessary on the local "grass-roots" plane, which is the ultimate level and object of ecumenical effort. Happily, it is also particularly possible there. As long as Biblical and symbolical principles are safeguarded, the manner in which we accomplish this is of minor importance; the important thing is that we do it. In these encounters it is likewise needful for us to remember the words of Bishop Palmer that Professor Sasse quotes approvingly as expressing "true ecumenicity": "We come here expecting to learn, and that must mean hoping to be corrected if we are wrong."

It is also a part of the Lutheran ecumenical outlook that we do not forget at any level the possibilities in the realm of interdenominational co-operative effort, the "Life-and-Work" aspect of the modern ecumenical movement. As Professor Sasse insists: "Lutherans do not refuse to co-operate with other churches in such matters

as do not involve the recognition of heresy." Here we have vast scope for constructive Christian doing!

II

The other festival of February is the anniversary of the heavenly birthday of St. Matthias. His elevation to the apostolate grew out of a concern that the church has felt from the beginning, the perpetuation of the ministry that our Lord instituted.

In that task the editors of this journal (together with their colleagues at our other seminaries) and the readers of its pages are more intimately associated than ever before. Members of a theological faculty are constantly kept aware how limited their contribution to the formation of our future ministerium actually is. They discover daily how unalterably their students have often been informed by other influences — their pastor-fathers, the pastors who instructed them for confirmation, the pastors of the parishes to which they have belonged, their instructors in religion in their preparatory schools, the pastors under whom they acquired the practical experience that is a part of the seminary curriculum, and the reflection of parallel influences in the lives of their fellow seminarians. With the increase in the number of years of preparation for the seminary and with the intensified emphasis upon the "practical experience" elements of the in-seminary program, the relative influence of the seminary faculties will decrease as the relative influence of the other teachers of our seminarians increases.

To an ever greater extent, therefore, we must regard the mission of our clergy not only as that of ministering to the present

generation of lay Christians but also as that of participating in the preparation of our future clergy. Thus on our clergy also—and not only upon our theological faculties—rests the responsibility for training these future clergymen well. That means, of course, in fullest accordance with Biblical and symbolical principles, which the teacher has not learned by rote but which the Holy Spirit has taught him through his personal research and reflection.

It also means that in the practical realm of preaching, worship, the administration

of the Holy Sacraments, individual and group counseling, and parochial leadership, the teacher will loyally exemplify the principles for which our Synod stands, and that he will consciously, constantly, and conscientiously be concerned about acquiring new skills and perfecting old competences. Here, as in every other aspect of our service to Christ and His church, whatever the place and the mode of our ministry, we are all in it together!

Oremus pro invicem!

ARTHUR CARL PIEPKORN

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The Ecumenical Movement and the Lutheran Church

By HERMANN SASSE

EDITORIAL NOTE: This article was presented as an essay to the 1959 convention of The Lutheran Church — Missouri Synod at San Francisco by request of President J. W. Behnken.

CHURCH history knows of great movements which sweep through the whole of Christendom, irrespective of national and denominational lines, and bring about profound changes in the inner life and the outward appearance of all churches. Such movements were Pietism and Rationalism in the 17th and 18th centuries, and the great European Awakening in the 19th century. Such a movement is the Ecumenical Movement, which in our time is penetrating all churches of Christendom, including Rome and the Eastern churches. The effects may prove to be as far-reaching as those of the great movement of the 16th century which we call the Reformation in its widest sense.

At that time the breakdown of the medieval church, long overdue and foreshadowed by minor upheavals, resulted in a complete change in the religious life and the ecclesiastical scene of the world. Within two generations a large part of Europe was lost to the papacy. Out of the Catholic Church of the West new churches have issued, Lutheran and Reformed churches, the Church of England, besides a number of smaller groups and sects. What remained of the papal church underwent such a profound change in the Roman Catholic reformation at the Council of Trent that in many respects it may be regarded as a new church, the modern

Roman Church, which found its completion at the Vatican Council of 1869—70, the largest of the confessional churches of Christendom. To make up for the losses suffered in Europe this church took up mission work in Asia and the Americas and thus inaugurated an era in which the entire earth, the οἰκουμένη γῆ, to use the Greek word for the inhabited earth, was to become the scene of church history.

This great era of 400 years seems now to be drawing to its end. In the second half of the 20th century we are witnessing not only the most revolutionary changes in the social, political, and economic life of mankind but also one of the greatest religious revolutions in human history. This revolution has often been described by our missionaries. We call to mind only a few bare facts. The ratio between Christians and non-Christians in the world is rapidly changing in favor of the non-Christians, no mission work being able to cope with the growth of mankind. The decline of Christianity in the old Christian countries makes these countries mission fields. The great religions of Asia are reviving in connection with the growth of nationalism and anticolonialism. And who would have expected in 1848, when the Communist *Manifesto* appeared, that this booklet would become the creed of one third of mankind only a century later?

I

The Ecumenical Movement must be seen against this background. For in this movement Christendom is trying to solve the

problems presented by those facts. It is essentially a spiritual movement and cannot be understood only from its organizational aspects. A new relationship between the Christians throughout the world is developing, a new relationship also between the churches. Would it have been possible 50 years ago for German Roman Catholic bishops to speak of the Protestants as "our separated brethren"? Would it have been possible to sing hymns by Luther in Roman Catholic churches? A remarkable fellowship has grown out of theological conferences between Roman Catholics and Lutherans in Germany and between Reformed and Roman Catholics in France, to say nothing of the fellowship experienced by members of various churches in prisons, concentration camps, and in the emergencies of the war.

Apart from this change of the spiritual climate, a complete transformation of the external setup of Christendom is taking place. Think what it means for America that the venerable church of the Pilgrim Fathers, which has meant so much for the formation of the American nation, is now disappearing, as it has already disappeared in Canada and will disappear in Australia and New Zealand, being absorbed by a large united church. At the same time some millions of Eastern Christians have transplanted their old churches to the New World. The same process is going on in South America, in Australia, and on the mission fields of Asia and Africa, where out of the missions of the Protestant denominations new churches, and perhaps new types of Christianity, are growing. If we take into account, furthermore, the tremendous growth of sects in the world, we understand that no human mind is

able to imagine what Christendom will look like when in about 40 years it enters the third millennium. Of this movement is true what is true of every great religious movement in the world: we see the beginnings, but we do not know where it will end. Where will the movement represented by the WCC and the LWF end? Nobody knows. Conferences may make constitutions and programs, define aims and purposes. Executive secretaries may travel through the world and proclaim these aims. Conferences may appoint committees, and the committees may appoint subcommittees, to investigate the nature and purpose of what actually is going on. Of Randall Davidson, the great archbishop of Canterbury (1903—28), they said in England that, were he in office when the last trumpet sounds, "he would be sure to nominate a representative committee to consider and report whether it was the last trump or the last but one."¹ The real history is beyond the reach of man. As all history, so also the history of the Ecumenical Movement is a battle between God and Satan. Good and evil, blessing and curse, grace and judgment, are hidden in what is going on in the Ecumenical Movement of our age.

Time does not permit us to relate here the history of the Ecumenical Movement. Only a few lines can be drawn. This movement is deeply rooted in the European Awakening of the 1800s, when after the icy winter of Rationalism the Christian faith was revived. It was around 1830 that suddenly the church was rediscovered as one of the great articles of faith and

¹ F. A. Iremonger, *William Temple, Archbishop of Canterbury: His Life and Letters*, 1948, p. 356 f.

as a reality, by Roman theologians in Germany (Möhlner) and France (Lacordaire, Lamennais), by great thinkers in Russia (Chomjakow), in the Church of England (Keble, Newman, Pusey) as well as in the Lutheran (Scheibel, Vilmar, Löhe, Rudelbach, Walther) and Reformed (Vinet, Kohlbrügge) churches of Europe. The Lutheran Church—Missouri Synod owes its existence to that European Awakening, just as our Lutheran churches in Australia and the Free churches in Germany do. For it was the quest for *the true church* that caused our fathers to leave their country, their people, their earthly possessions, after they had come to the conviction that the territorial churches of the Old World, which comprised all the people irrespective of their actual faith, could no longer be what they claimed to be: churches confessing before God and the world the truth of the Gospel as it was testified to in the *Book of Concord*. Some people call that separatism. You know from the history of your church how seriously your fathers searched their own conscience, asking themselves in the sight of God whether they were right or whether they were guilty of the sin of schism. Thank God for these consciences! Thank God for that holy separatism! The blessing of their faithful confession is still a very great reality in your church. And it is generally admitted that the faithful witness of the true confessors of that time has saved what has remained of the Lutheran Church in the old country.

Another example is the "Disruption" in the Church of Scotland in 1843, when "no less than 474 ministers—two-fifths of the entire number in the Church—left manse, stipends, and all the earthly goods

the State had given and, under Dr. Chalmers, went forth to continue the Church of Scotland Free."² They did so because their conscience did not allow them to sacrifice the confession of their church to an arbitrary law made by Parliament in London. Their confessional loyalty saved the Reformed faith in Scotland for the coming generations. Even a separation can be a great service to true ecumenicity if it is a separation from that which is bound to destroy the true church. The Ecumenical Movement is not primarily a union movement, though it might lead to unions, true or false unions. As old Bishop Palmer of Bombay said at the First World Conference on Faith and Order at Lausanne, 1927, when he opened the discussion on the controversial subject "The Church's Ministry": "This is a conference about truth, not about reunion. We engage in it because we desire the visible unity of Christ's Church on earth. . . . As we differ greatly about cardinal matters, some of us must be wrong, and all may to some extent be wrong. We come here expecting to learn, and that must mean hoping to be corrected if we are wrong.—We seek God's truth about the whole of Christendom."³ This is true ecumenicity, the concern for the *una sancta*, "which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). In this sense I venture to say that the Synodical Convention of The Lutheran Church—Missouri Synod at San Francisco, 1959, is one of the very few really ecumenical events of this year.

² P. C. Simpson, *The Life of Principal Rainy*, Popular Edition (1904), p. 67.

³ *Faith and Order, Proceedings of the World Conference, Lausanne, August 3—21, 1927*, ed. H. N. Bate (1927), p. 233.

The quest for the church always involves the quest for the unity of the church. For it belongs to the very nature of the church that it is the *una sancta*, the one, holy, catholic, and apostolic church. Thus also in Europe the rediscovery of the church in the 19th century made the unity of the church one of the great topics of theology and one of the great practical problems of church life. In a special way, however, this question was bound to come up in America. Europeans have always been surprised by, and have even mocked at, the variety of religious communities in the New World. What most of them failed to realize is that this is not altogether the fault of the Americans. On the contrary, they have inherited almost all of these divisions from European Christendom. The tragic situation of a divided Christendom in countries like America and Australia is caused by the fact that the groups and communities, which in Europe were and are separated by geographical and national boundaries, here live in the same city, in the same street, in the same house. This state of division is—and this should never be forgotten—the price that had to be paid for that great contribution which America has made not only to Western civilization but also to the life of the churches, of all churches: freedom of conscience, freedom of religion. Europe has never been quite able to get rid of the terrific heritage of the Roman Empire, which claimed the rule also over the souls of men. Neither the Lutheran nor the Reformed churches of Europe have been able to attain that freedom from secular powers which the confessions of the Reformation claimed for the church of Christ. In what a terrific

slavery these churches live is apparent when in Norway the Minister of the State for Church Affairs could decide that it is not a violation of the confessional obligation of a bishop to deny the Biblical and confessional doctrine of hell and eternal damnation. In Sweden, likewise, the Riksdag makes a law permitting the ordination of women, and the church follows and alters its constitution and its liturgy accordingly. Who possesses the "freedom to reform the church" of which Bishop Gieritz spoke so convincingly at Minneapolis? The state, and that means, the ruling political party. The church has this right only as far as the state permits it. Or one may think of the terrific slavery of the Church of England, which is not able to bring about a real reform of the *Book of Common Prayer* because Parliament would not allow it. Only if one has lived in the slavery of the *cuius regio eius religio*, can one understand what religious freedom, freedom of conscience, is. And one who has lived in the world of religious freedom can understand why in America the quest for the church became the quest for unity and why America has given birth to the modern Ecumenical Movement.

In speaking of the Ecumenical Movement we must here confine ourselves to two great ecumenical programs that originated in America and that have produced the movement as it presents itself today.

II

The first of these programs has its origin in American Reformed Protestantism. When Zinzendorf came to Pennsylvania, that great paradise of dissent and cradle of religious freedom, he conceived the strange idea of asking the governor to

see to it — what a European he was! — that the children of God in all denominations should attend the meetings of the *Brüdergemeinde*, not to become its members but to express the essential oneness of God's children in the various denominations. For the *Brüdergemeinde* was not to be a new denomination but a place where Lutherans, Reformed, Roman Catholics, and other Christians should meet as children of their heavenly Father, as souls redeemed through the blood of the Lamb. To Zinzendorf the various churches were "τρόποι παιδείας," ways of education, schools, as it were, in which God educated His children. According to Lutheran doctrine, it is indeed true that children of God, true believers, exist in all churches wherever the means of grace still exist. It is, however, un-Lutheran to assume that we are able to see and to make visible what only God can see. This is sheer enthusiasm, and this enthusiasm is the contribution of Pietism to the modern Ecumenical Movement. You find this enthusiasm in the Evangelical Alliance, which from 1846 on spread from Britain to Europe and America. You find this idea still as one of the strongest elements of modern ecumenicity, for instance, when in 1950 the member churches of the Federal Council merged their organization with the new National Council of Churches of Christ in the USA with the intention to "manifest more fully oneness in Jesus Christ as their divine Lord and Savior." I have never been able to understand how the president of the United Lutheran Church could solemnly inaugurate that council which has this formula as its basis. How can we manifest oneness in Jesus Christ between Lutherans, Presbyterians, Angli-

cans, Methodists, Baptists, Congregationalists, Disciples, Quakers, and all sorts of sects, among them such as deny the *sola Scriptura*, the *sola fide* — Anglo-Catholics — and reject the sacrament of Christ, as the Salvation Army does? How can we manifest "oneness in Christ" with those who deny the deity of Christ as taught in the New Testament and the creeds of the church? Here lies one of the deepest of the problems that divide the Lutheran churches today, one that must be solved before we can talk of Lutheran unity.

I must resist the temptation to speak on such an interesting attempt to establish Christian unity as was made by the Disciples of Christ who wanted to go back behind all man-made creeds and constitutions to what they regarded as the church of the New Testament. Serious and important as this attempt has been, it was bound to have the same result as Zinzendorf's endeavors. You cannot diminish the number of Christian denominations by founding a new one. This is a simple arithmetical truth. But I want to mention briefly at least one man whose significance for the rise of American ecumenism has been generally recognized nowadays. This is the tragic figure of Samuel Simon Schmucker, for 40 years president of the first Lutheran seminary in this country at Gettysburg. The Lutheran churches had to reject his so-called *Definite Platform*, which appeared anonymously in 1855, the program of the so-called American Lutheranism, the Lutheran version of that "Americanism" which the Roman Church rejected in 1899. It was a sort of *Confessio Augustana Variata Americana* in which the distinctive doctrines of the Lutheran Reformation, such as baptismal

regeneration, the Real Presence of the true body and blood of Christ in the Lord's Supper, private confession and absolution, had been given up. The Schmucker of the *Definite Platform* is a pathetic figure, one that should not be forgotten, for his life and work has clarified the situation of the Lutheran Church in your country. Just as the question has been asked: Can a Roman Catholic be a good American citizen? so the question is: Can the Lutheran Church be truly American without giving up what distinguishes it from the Reformed denominations in the midst of which it lives? At a time when Schmucker's ghost seems to haunt the Lutheran churches of America it is worthwhile to study him again. Such study would reveal him as one of the fathers of the Ecumenical Movement in the USA.⁴ From his *Fraternal Appeal to the American Churches* (1838) to his book on *The True Unity of Christ's Church* (1870) and his last addresses he developed the idea that all Protestant churches are essentially one. He tried to express their common doctrine in a *United Confession*, in which he combines articles from the various Protestant confessions. The churches should remain what they are, but were called upon to do away with their sectarian names, with the man worship of Luther, Calvin, Wesley. They were to grant one another pulpit and altar fellowship. Schmucker is one of the fathers of the idea of federal union, the precursor of men like E. Stanley Jones.

Schmucker's plan of a "Protestant Apostolic Church of America" on a federal

basis could not be carried out in the 19th century, confessionalism in all churches being too strong. Thus another version of federal union won the day: Let us not discuss doctrine, but rather work together in practical fields. "Doctrine divides, service unites," as one of the slogans at the beginning of this century puts it. This idea was first realized in the Federal Council of the Churches of Christ in America of 1908, one of the most important ecumenical organizations of our time. If we cannot have a common confession of faith, we can at least together follow our Lord in practical work. However, it became obvious — what later became apparent also in the World Conference on Life and Work at Stockholm, 1925 — that even common work among churches presupposes some kind of doctrinal agreement. Thus membership in the Federal Council was limited to churches for which Christ is the "divine Lord and Savior," whatever that may mean. For this formula was chosen after some churches had declared that they could not accept the term "Son of God." But what does "divine" mean if it does not mean the deity of Christ as the Son of God? What does "Lord" mean if not the Christ of the New Testament who bears the name κύριος, Lord, the holy name of God, in the Greek Bible? What does "Savior" mean if not Christ as the Lamb of God that taketh away the sins of the world? The entire tragedy of the modern Ecumenical Movement becomes clear at this point. And a very serious question arises. Neither the Protestant Episcopal Church nor the United Lutheran Church was able at that time to become a member of the Federal Council, though they found some way of co-operation.

⁴ See D. H. Yoder in *A History of the Ecumenical Movement*, ed. R. Rouse and S. C. Neill, p. 241 ff.

What changes have made it possible for these churches now to be members of the National Council of the Churches of Christ? No basic changes have taken place in the ecumenical organization. They have taken place in these churches.

Before we go on, an appraisal of these attempts to achieve Christian unity may be in place. If we criticize them from the point of view of the Lutheran Confessions, we must realize that the majority of American Protestants are quite unable to understand our criticism. The Congregationalists, Baptists, Disciples, Quakers, and many other churches do not possess a confession and cannot possess one. Even for the Reformed and Presbyterians a confession has not only a different content but even a different function in the church. I remember one night during one of the confessional synods in Germany when a theological committee had to formulate certain suggestions. It was in the small hours when I said to Karl Barth: "Herr Barth, you cannot expect us to abandon the Augsburg Confession just at the moment when our bishop is a prisoner of the police because he adheres to that confession." His reply was: "Why not?" He was unable to understand that a Lutheran Church cannot confess before the world the truth of God's Word if it does not take quite seriously the Augsburg Confession, to which it has pledged itself because (*quia*, not only *quatenus*) it is the pure exposition of the Word of God. Also the Anglicans cannot understand our attitude toward our confessions. For most of them the *Thirty-Nine Articles*, which they have signed, have merely a historical meaning. They fail to understand, like other churches, that the confession binds to-

gether not only the living generation but all generations of the church, because it expresses the eternal truth of the Gospel, which is the same for all ages.

This explains the fruitlessness of so many ecumenical discussions. When the Lutheran churches in India had reached an agreement on the Lord's Supper with the Church of South India, the then secretary of the Commission on Faith and Order visited me in Adelaide and produced the document. He was overjoyed. I showed him that certain terms had different meanings on either side. I called his attention to the fact that even if it were a real agreement, it could have no binding force for the Church of South India, because the liturgy and the constitution of this church allows for several doctrines on the sacrament. Then we both felt what the French call "*la tristesse ecuménique*," the ecumenical sadness, that distress which comes over us when we look into the depth of the gulf that still separates Christians. We do not speak the same language. We do not mean the same things when we use the same words — Gospel, sacrament, consecration, Real Presence, and so on. This is the real tragedy of our divisions, which we must bravely face if we are to overcome them.

Much remains to be said on this first program of federal unity, for instance, on the deep influence exercised on it by the ideas of the Enlightenment of the 18th century which have played such a great role in the making of the United States of America and her institutions. We could refer to the close connection between the idea of freedom of religion and the rights of men, or to the assumption of the men who have shaped the young American na-

tion — that there is behind all historic religions one religion in which all men agree. Without this belief — an almost religious belief — one can understand neither the ecumenical organizations of America nor the tenacity with which American Protestants believe that eventually the Roman Church will commit suicide and join the united church of the future.

III

The second ecumenical program, on which we now have to speak briefly, is the plan for organic unity. Behind it there is the Anglican concept of the one, holy, catholic, and apostolic church as it was developed in the 17th century and was renewed with great power in the Tractarian Movement since 1833. The article on the church in the *Thirty-Nine Articles* of the Church of England, shaped like the corresponding articles in all confessions of the 16th century, including the *Catechismus Romanus*, after the pattern of the 7th article of the Augsburg Confession, begins with the words "*Ecclesia Christi visibilis est coetus fidelium . . .*" "The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered. . . ." According to the Lutheran Confession, the one, holy, catholic church, the congregation of saints, that means, of true believers, is a reality in this world, not a utopia, a "Platonic state." But this church, the "society of faith and the Holy Spirit in the hearts," is hidden in the outward church, the "society of external things and rites." "*Abscondita est ecclesia, latent sancti,*" as Luther puts it. "Hidden is the Church, hidden are the saints." We can-

not see the faith and holiness of any man. We cannot feel the Holy Spirit. We can only believe in Him. Therefore also the church in its "strict" sense remains an article of faith and never becomes in this world an object of observation. As the sacramental body of Christ is hidden in, with, and under the earthly elements, so also His mystical or spiritual body, the Church, is hidden in, with, and under the visible earthly church bodies.

Over against this Lutheran view, which is closely linked with the article on justification, the Anglican Church insists on the visibility of the *una sancta*. Hence men must be able to say where it is. The Anglican divines of former centuries would say: The one, holy, catholic, and apostolic church exists on earth. It consists of three branches, the Eastern Orthodox, the Roman, and the Anglican Church. Today they would be more broad-minded and not exclude other churches so definitely. Thus William Temple, the late archbishop of Canterbury, used to say, and he said it quite seriously: "I believe in the Holy Catholic Church, and sincerely regret that it does not at present exist."⁵ At present there is no *one* church, there are many churches. The church, the body of Christ, is divided. But the Creed's article "I believe one, holy, catholic church" implies the conviction that once there has been one church and that eventually it will again exist. There must have been an "ancient undivided church," whatever that may mean. Some have thought of the church of the first four or five centuries. But was there one church at that time? Every student of church history

⁵ Iremonger, *William Temple*, p. 387.

knows that ancient Christendom, too, was a divided Christendom. When Celsus about A.D. 180 wrote his book against Christianity he did not fail to mention this dividedness. Origen, in his great answer to Celsus, did not deny it, but he tried to explain it. When a pagan about A.D. 150 wanted to become a Christian, he was in exactly the same position as a pagan is today in Calcutta and Bombay. He had to make up his mind as to which was the true church of Christ among the several bodies—at that time three or four, and soon even more—each of which claimed to be the true church. The people whom John, the apostle of love, called false prophets and antichrists must have been quite upset by his lack of ecumenicity. For they, too, professed to love their Lord Jesus Christ. They certainly wanted to be Christians. The only difference seemed to be that they did not assume that the Lord's body had been a natural body of human flesh. Is that really church-divisive, as John thought? Or look into Paul's Epistle to the Galatians. When Peter came to Antioch he was not quite sure with whom he could and could not eat and drink, and that meant, since the Lord's Supper was still connected with a meal, where he could participate in Holy Communion. He did so in the Greek Church. But when people arrived from Jerusalem he switched over to the church in communion with James, and Paul called him a hypocrite. No, the "ancient undivided church" is an unproved axiom. The same is true of the "reunited church of the future." "It is an article of faith that the followers of Christ should form one united body on earth," so begins the book of a learned English historian on the schism between East and

West.⁶ Really? The name "followers of Christ" has always been claimed, and is being claimed today, by the most dangerous heretics. When our Lord prayed, "that they all may be one," He did not think of all who would call themselves Christians but of all true believers. He prayed for the apostles whom He was sending into the world: "Sanctify them through Thy truth, Thy Word is truth," and He prayed "for them also which shall believe on Me through their Word, that they all may be one, as thou, Father, art in Me, and I in Thee, that they also may be (one)⁷ in us." The oneness which Christ has in mind is the oneness of those who believe in Him through the apostolic Word of truth. At no time have these words been understood as referring to the whole of outward Christendom. They have always been referred to the true church of Christ, which has kept the Word. (John 17:6, cp. 8:51; 14:21; 15:20; Matt. 28:20; 2 Tim. 4:7; Rev. 3:10)

Naturally, there have always been different opinions as to where the true church of Christ is. Novatians, Catholics, Donatists, adherents of the Nicene Creed, the various groups of Arians, Nestorians, Monophysites, adherents of the Chalcedonense, to mention only a few of the ancient "denominations," were disagreed on that, just as the modern denominations of Lutherans, Anglicans, Presbyterians, Methodists, Baptists, Roman Catholics, Eastern Orthodox are today. The idea that the petition of our Lord "That they all may be one" would have been fulfilled if

⁶ L. Runciman, *The Eastern Schism* (1955), p. 1.

⁷ This second "one" (ἓν) seems not to have been a part of the original text of John 17:21.

all denominations were absorbed in one big body that would comprise all who called themselves Christians is foreign to the church fathers as well as to the Reformers and to the church of all ages up to the modern Ecumenical Movement. It overlooks the fact that there are, and always will be, heresies which the church has to anathematize, and heretics and schismatics for whose return to the Word and to itself the church has to pray and to work in the spirit of charity. But this church will always remain the "little flock," despised by the world, even the ecclesiastical world. That Christ in His high-priestly prayer cannot have thought of a oneness and glory that will be visible before the Last Day, appears from the fact that this oneness comprises the believers of all generations of the church and that it is at the same time the oneness with the Son and the Father (cp. John 17:21 ff. with 1 John 1:3), which is naturally invisible. On the Last Day only, with the advent of Christ in glory, the hidden glory and oneness of His church will be revealed (cp. John 17:21-26 with Phil. 2:10 f., Col. 3:3 f.). The idea of a glorious "future reunited church" in this world is a chiliastic dream.

It was out of the Anglican doctrine of the *ecclesia Christi visibilis*, with its assumption of an "ancient undivided church" and a "future reunited church," that in America the concrete program for reunion arose. At the request of the then Church of England in Canada the Anglican bishops of the world met for the first time in 1867 at Lambeth Palace, the residence of the Archbishop of Canterbury in London, for a free conference. The Lambeth confer-

ences, held, as a rule, every 10 years, not only have been the instrument in creating the Anglican Communion as one of the great confessional bodies of the world but also have been of utmost importance to the Ecumenical Movement. A proposal for reunion, drafted in 1886 by the Protestant Episcopal Church in the U.S.A. on the basis of a document of 1870, was adopted by the Lambeth Conference in 1888. It has been improved and reaffirmed by all subsequent conferences, with greatest emphasis in 1908, the year of the creation of the Federal Council. Thus the idea of federal union, the product of American Protestantism, was supplemented by the Anglican concept of organic union.

What does this program, the "Lambeth Quadrilateral," contain? It proposes that agreement in four points is necessary, but is also sufficient to establish full fellowship between the churches and so to unite them. There must be a common acceptance of (1) the Holy Scriptures, (2) the Apostles' and the Nicene Creed, (3) the sacraments of Baptism and the Holy Communion, (4) a generally acknowledged ministry which includes the historic episcopate. This program is the basis of all unions inaugurated by the Anglican Church. It underlies the constitution of the Church of South India, the "Scheme for Church Union in Ceylon," the corresponding plan for North India-Pakistan, and similar proposals for Australia, New Zealand, and New Guinea.

Let us briefly look at these points. The first is the acceptance of Holy Scripture. Since every church accepts the Scriptures, the question arises, In what sense must they be accepted? The first draft of the Quadrilateral spoke of "The Holy Scriptures of

the Old and the New Testament as the revealed Word of God." This was already in 1888 changed into the Scriptures "as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith." The definitive form of 1920 reads: "The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith." The development of the formula reveals a significant lack of clarity. It does justice neither to the Catholic churches nor to the churches of the Reformation. Why has the original "the revealed Word of God" been changed into "the record of God's revelation of Himself"? The Scriptures are no longer regarded as the Word of God, given by the inspiration of the Holy Spirit, but only as a record of God's revelation. This is equally unacceptable to the Eastern, the Roman, the Lutheran, and the Reformed churches. It is not necessary here to show how for all churches of the Reformation the Bible was the Word of God, given by the inspiration of the Holy Spirit. If the Lutheran Confessions do not contain an explicit article on the inspiration and inerrancy of Scripture, but mention it only incidentally (e.g., Apology IV 108; FCSD VI 14; XI, 12; LC V 75), the only reason for that is the fact that this common Christian doctrine was *extra controversiam* in the 16th century. Nor does the Council of Trent mention it expressly, though it is presupposed in the decree on the Holy Scriptures. It was over against the modern denial of the classical doctrine on the Scriptures that Rome in the *Constitutio de fide catholica* of the Vatican Council spoke an anathema against the denial of the inspiration of the Bible. The positive doctrine is contained in the

statement that "the Church regards the books as sacred and canonical, not as books written only by human diligence, and later approved by the authority of the Church; nor for that reason only that they contain the revelation without error (*quod revelationem sine errore contineant*), but rather because they, written by the inspiration of the Holy Spirit, have God as their author, and as such are given to the Church (*quod Spiritu Sancto inspirante conscripti Deum habent auctorem, atque ut tales ipsi Ecclesiae traditi sunt*)" (Denzinger 1788, cp. the canon Denz. 1809). Hence even Rome would have to reject the Quadrilateral's view of the Scripture "as the record of God's revelation," because it is insufficient and unable to establish the authority of the Scriptures. Lutherans and Reformed, on the other hand, would ask whether a mere record can be "the ultimate rule and standard of faith." Only God's Word can be that. Thus the first point of the Quadrilateral is unacceptable to both Catholics and Orthodox Protestants. As it denies the teaching of all Christendom of the Scripture as the Word of God, so it is unable to maintain the *sola Scriptura* of the Reformation. This is confirmed by a statement made by the present Archbishop of Canterbury, under whose presidency the Lambeth Conference of 1958 reaffirmed the Quadrilateral. In reply to the question what the beliefs of the Church of England are he said, among other things: "The Church of England believes that the Holy Spirit of God, the only final authority, speaks to us in Scripture, in the tradition of the Church, and in the living thought and experience of today. Thus there is a threefold cord, each single strand of which, unrelated to the others, leads

astray."⁸ The *sola Scriptura* leads astray. What would the Fathers of the English Reformation, men like Tyndale, Barnes, Latimer, Ridley, Hooper, who became martyrs of the *sola Scriptura*, say to this doctrine, which adds to the Scriptures "tradition and contemporary reason"? What is here actually "the rule and ultimate standard of faith"?

The second point of the Quadrilateral calls for agreement on the Apostles' and the Nicene Creed, the latter being regarded as "the sufficient statement of the Christian faith." This is the old idea of the Latitudinarians and syncretists of the 17th century: Let us be satisfied with the doctrines of the ancient creeds which were sufficient until the 16th century. Let us regard the confessions of the Reformation, the Augsburg Confession, the Anglican articles, the various Reformed confessions as valuable documents, but not as containing binding doctrine beyond the reaffirmation of the ancient creeds. This idea is proposed in all union plans for South East Asia, Australia, and New Zealand. Every church entering these unions is free to retain its historic confessions and catechisms, provided their distinctive doctrines are not regarded as binding dogma. It is essentially the same idea which we find in the official definition of the Prussian Union, which does not abolish the authority of the existing confessions, but demands only that the differences be not regarded as justifying the refusal of intercommunion. This idea underlies also the Declaration of Barmen, which on the one hand expresses loyalty to the existing confessions, but on the other hand abolishes their exclusive character.

⁸ G. F. Fisher, *Redeeming the Situation. Occasional Sermons* (1947), p. 43 f.

When Leibniz in the last negotiations with the Roman theologians proposed that the Lutherans should give up the Augsburg Confession and Rome should abandon the decrees of Trent, it became apparent that it is impossible to wipe out the 16th century from the history of the church. As Rome can never revoke the decrees of Trent and the Vatican Council, the great doctrines of the Reformation would at least be preserved in the condemnations proclaimed by these councils. If the Protestant churches could forget the *sola fide* and *sola Scriptura*, the anathema by Rome would stand, and there would remain the question whether the *sola fide* is a heresy or the *articulus stantis et cadentis ecclesiae*. This question cannot remain unanswered. And so it is with all doctrines of our confessions. The Real Presence cannot be declared an open question. Why is that so? It is so because the doctrines of the Reformation were not new doctrines but eternal truths, contained in Holy Scripture and, at least implicitly, also in the ancient creeds. This is confirmed by the fact that no church that has discarded the confessions of the 16th century has been able to preserve the creeds in their integrity. This is not only true of so many Reformed churches which have abolished, along with the confessions of their Reformation, the creeds of the ancient church. It is also true of the Church of England, which practically has discarded the *Thirty-Nine Articles* as binding dogma, while emphatically claiming loyalty to the Nicene Creed and its central dogma of the incarnation. It would be interesting to find out what people understand by the incarnation who deny the virgin birth and the bodily resurrection of Christ, or who regard the church, and that

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includes the Church of England, as a continuation of the incarnation. How doubtful even the authority of the Nicene Creed can be in the Anglican Church may be illustrated by a personal experience. An eminent theologian of an Australian diocese of mainly Anglo-Catholic character was asked by me: "What actually is the doctrinal standard of this diocese? Is it the *Thirty-Nine Articles*?" The answer was a definite no. "Is it the Nicene Creed?" The answer again was no. "We do not know whether we should accept it in the Western or the Eastern form, with or without the *filioque*. The former would block the way to a union with the Orthodox churches, the latter the way to a union with Rome." "What, then, is your standard?" I went on. "The doctrinal content of the *Book of Common Prayer*," I was told. But the English *Book of Common Prayer* contains not only the Nicene Creed in the Western form but also the *Symbolum quicunque*.—In such a church dogma has become a liturgical formula. With the teaching of the Reformation also the understanding of the teaching of the universal church has disappeared. This would be the destiny of all churches which regard the second point of the Quadri-lateral as sufficient.

The third point is the two sacraments of Baptism and Holy Communion. They are, indeed, essential for the church and its unity. But what is Baptism? In all the proposals and plans for a "reunited church" the necessity of Baptism, performed with water and the Trinitarian formula, is recognized. The most advanced of these plans is the *Plan of Church Union in North India and Pakistan*, which has been recommended by the Lambeth Conference of

1958. Its significance lies in the fact that here for the first time are included Baptists and Disciples, who as a matter of principle reject infant Baptism. This new church is to have room for them as well as for Anglicans, Methodists, Brethren, and the various groups existing in the United Church of South India (among them former Presbyterians and Lutherans). Its statement on Baptism is a masterpiece of compromise. "Both Infant Baptism and Believer's Baptism shall be accepted as alternative practices." This is acceptable to the Anglicans because in either case the rite of initiation is completed through the confirmation by the bishop. It is acceptable to the Baptists because the admission to full membership in the church presupposes a personal confession of faith. Provision is even made for the case of a person who has been baptized as an infant and later regards this Baptism as invalid, or for the case of a minister who refuses to baptize infants. This is possible because Baptism is not regarded as the washing of regeneration, not as necessary for salvation. "Baptism is a *sign* of cleansing from sin, of entrance into the covenant of grace, of fellowship with Christ in His death and Resurrection and of rising to newness of life" (*Plan*, etc., pp. 5 f.). Baptism is no longer a real means of grace, but only a sign. It is no longer "the washing of regeneration and renewing of the Holy Ghost." How could this be acceptable to Lutherans and to Roman Catholics? Similarly, in all these attempts to carry out the third point of the Lambeth Quadri-lateral, the Lord's Supper loses its character as a sacrament. It must be celebrated with the proper elements and the words of institution. But what the sacrament is, this

is an open question, to be answered privately by the individual minister and Christian. This destroys the character of the sacrament. For it belongs to the very nature of the sacraments and rites of the church that they are not mystery rites but actions in which the minister as well as the recipient know what is happening: "I baptize thee in the name. . . ." "Take, eat, this is My body, which is given for you. . . ." If a pagan in India asks the question, "What is the Sacrament of the Altar?" neither the Church of South India nor the Church of North India could give him an authoritative answer.

The most important of the four points of the Quadrilateral for the Anglicans is the last one. Its formulation has varied, but the idea has always been this, that the church must have a generally recognized ministry with the historic episcopate as its center. This would imply a reordination of the ministers not ordained in the apostolic succession by a bishop who enjoys that privilege. Attempts have been made to make this acceptable by denying that this would be a reordination or by introducing a rite of mutual laying on of hands. Thus far all such attempts have failed—even in South India not all ministers are episcopally ordained—and they are bound to fail because no one is able to say what, e. g., a Presbyterian minister would receive when he undergoes such a rite and what the apostolic succession claimed by an Anglican bishop actually is. This became clear when the negotiations between the churches of England and Scotland that had gone on for many years broke down this year (1958). No church of the Reformation can accept this point of the Lambeth Quadrilateral. Nor can any Catholic

Church, Eastern or Western. For even if these churches could recognize the validity of the Anglican orders, which is at present not the case, or if these orders could be validated in a technical sense, these churches would not be satisfied with the mere possession of the so-called apostolic succession. Important and indispensable as the *apostolicitas successionis* may be to them, it has never played such a role in Rome or in the Eastern churches as it plays in Anglicanism, especially since the first of the "Tracts for the Times" of 1833 based the claims of the Church of England and the rights and duties of its clergy on it. At the latest negotiations between a delegation of the Church of England and the Patriarchate of Moscow it was made clear to the Anglicans that the Orthodox Church is primarily interested in the doctrine. What do you teach? This was the question addressed to them, as it also is the main question put to the Anglican Church by Rome. Organic union presupposes unity in doctrine, as also we Lutherans would point out. It is the tragedy of the union negotiations based on the Lambeth Quadrilateral that they necessarily end in compromise on the doctrine of the church, and that means in the loss of even the most elementary truths of the creeds.

IV

In a very rough outline we have spoken of the program of organic union which Anglicanism has contributed to the Ecumenical Movement as a supplement to the plans of federal union. It is worth remembering that both plans have grown in America. The Anglican Church of England in Canada and the Protestant Episcopal Church in the United States have

developed the Quadrilateral. It took a long time until the Church of England overcame its reluctance to accept what some people called an American utopia. Thus America is the real home of the modern Ecumenical Movement with its two branches, federal and organic union, "Life and Work" and "Faith and Order," Stockholm and Lausanne, which have grown together into the World Council of Churches in 1948, 40 years after the establishment of the Federal Council and of the Fifth Lambeth Conference. This movement, which has shaped the history of the church in the 20th century, has become the greatest challenge to the Lutheran Church.

One year after the First Lambeth Conference, in which the Anglican churches began to rally, the first ecumenical Lutheran organization was founded, *Die Allgemeine Evangelisch-Lutherische Konferenz* of 1868. This alliance of the Lutheran churches of Germany at once took up relations with the Church of Sweden and with the General Council in America. Out of this work grew, again under American leadership, the Lutheran World Convention, founded at Eisenach in 1923. Time does not permit to tell the story how men like Morehead, Reu, Long, Knubel, together with the leading Lutherans in Germany and the Scandinavian countries, built up the first loose alliance of Lutheran churches and how these Lutherans faithfully testified to the Lutheran doctrine before the other denominations at Lausanne, 1927. Nor can we discuss here the question why the Lutheran World Convention, in spite of serious attempts, was not able to meet the challenge of the Ecumenical Movement by developing a Lutheran program of interchurch relationship

over against the dogmatically impossible programs of American Reformed Protestantism and Anglicanism. Perhaps it was too late. When in 1947 the World Convention was transformed into the Lutheran World Federation, the Lutheran churches had already been influenced by the foreign ideas of American and Anglican ecumenism to such a degree that the new organization was unable to produce a clear testimony to the Lutheran and Biblical doctrine of the church.

But this testimony must be given inside and outside the Lutheran World Federation. For as there are Lutherans within this federation who want to preserve the confessional and Biblical heritage of the Church of the Augsburg Confession, so there are others who for reasons of conscience cannot belong to that federation so long as it does not take a clear stand against the errors and heresies of the modern Ecumenical Movement. This testimony, if it is to be truly Lutheran, can be nothing else but a testimony to the Biblical doctrine of the church. It belongs to the very nature of the Lutheran faith that it is not interested in the Lutheran Church as such. We do not believe in a Lutheran Church, but in the *una sancta catholica*. Of this our confessions speak when in the Augsburg Confession and in the Apology they explain the "comforting and highly necessary article of the catholic or universal church." One must compare these passages with the corresponding articles of the other confessions of the 16th century in order to understand what belief in the church, a profound faith in the divine mystery of the church, has meant to the church of the Lutheran Reformation. In this world of sin and death there exists

God's holy people, the congregation of saints, Christ's kingdom in which He reigns through the inconspicuous means of grace, forgiving sins, redeeming from eternal death. This kingdom is *cruce tectum* until at the end of the world with the glory of Christ also the glory of His church will be revealed. This doctrine of the *ecclesia abscondita* is not a Lutheran invention. Like the doctrine of the justification of the sinner, like the Lutheran doctrine of the sacraments, and like the entire *theologia crucis* of our Reformers, it is a rediscovery of the eschatology of the New Testament: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be" (1 John 3:2). The church lives always "in these last days" (Heb. 1:2), in the "last hour" (1 John 2:18), on the border between time and eternity, in the twilight between this world and the world to come. That is the reason why its nature cannot be expressed in the terms of human sociology. In, with, and under the earthly organization which we call "church" or "churches" — the *ecclesia late dicta* — there lives the true church of Christ, the *ecclesia stricte dicta*. This church is among us. It consists of actual living men, women and children, even infants. We do not know who they are. God only knows them. They are saints in His judgment, real saints though they know themselves only as sinners. They are the salt of the earth, the light of the world, the church within the church. We cannot speak too realistically of these children of God "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13), "born again," which means at the same time "born from above," "born of water and the Spirit" (3:2 ff.). These

people, real people here on earth, outwardly just like other people, are the holy people of God, not a nation after the flesh, like Israel of old, but the Israel after the Spirit. They are God's people, not in a figurative sense or in the sense of what human sociology calls a people. They are the body of Christ, which again is no figurative speech. A human society can be figuratively called a body, a corporation, with its constituents as members. In this sense the outward organization of Christendom, the church as the "society of external things and rites," can be understood as a social organism and may be called a body with members. The modern way of speaking of the whole of Christendom, the sum total of ecclesiastical organizations, as the body of Christ of which the individual churches are members, cannot be justified from the New Testament. There the "members" of the church as the body of Christ are always the individual believers, "for by one Spirit are we all baptized into one body . . . and have been all made to drink into one Spirit" (1 Cor. 12:13). Nowhere does the New Testament teach or presuppose that the individual "churches" are members of the church as the body of Christ. It is highly significant that the New Testament does not distinguish terminologically between the church as a local church and as the church universal. This is due not to an undeveloped terminology but rather to the fact that the church cannot be understood as a quantity in terms of human sociology. The church, the *una sancta catholica*, is there where two or three are gathered in Christ's name, and it is present in the entire world, wherever the people of God exist. The church as the spiritual or mystical body of Christ

exists wherever members of this body are, but it exists also in the smallest local church, just as the sacramental body of Christ is in its entirety in, with, and under each consecrated host and in each particle of the host. And just as the sacramental body of Christ remains unbroken, undivided, so the spiritual body remains one. Paul's pleading with the Corinthians to avoid schisms rests on the conviction that Christ is not and cannot be divided (1 Cor. 1:13), because the body is essentially one. What a schism can destroy is the unity of the outward ecclesiastical organization. That it cannot destroy the unity of the church of Christ was the common conviction of all Christendom until at least the 17th century. The schismatic separates himself from the unity of the church, but he cannot destroy this unity. This is the teaching of the primitive church, which emphasized, when speaking of schism, that the church is and remains one. When Cyprian occasionally speaks of heretics that are splitting the "body of the church" (ep. 44, 3, cp. 46, 1), he significantly avoids the term "body of Christ" (see also 1 Clement 46). A body of men, a social organism, can be divided, but not the church as the body of Christ.

This, then, would be the pre-eminent task of the Lutheran Church in view of the present Ecumenical Movement, to testify to the Biblical doctrine of the church. This requires the humble confession on the part of Lutheran theology that also our thinking on the church and its unity has been deeply influenced by modern secular sociology, which can just as little understand the mystery of Christ's church as psychology can understand the work of the Holy Spirit. It requires a fresh study of

the Word of God and the humble readiness to submit to this Word alone. The study of the Word of God can and will, where and when it pleases God, renew our faith in the great reality of the one, holy, catholic, and apostolic church. And such faith will find means and ways to work for the outward unity of God's people. It is wrong to conclude from the reluctance of Lutherans to co-operate in certain ecumenical organizations of our time that our church is not interested in the outward unity of the children of God and does not feel its ecumenical obligation. On the contrary, no church has a broader ecumenical outlook than the Church of the Augsburg Confession. Lutherans do not refuse to co-operate with other churches in such matters as do not involve the recognition of heresy. Such recognition would be the end of the church. In an age when large parts of Christendom have lost the Biblical distinction between truth and error, church and heresy, and have lost or are in danger of losing, with this distinction, the pure Gospel and the sacraments of Christ, the means of grace by which the church lives, it is the highest ecumenical duty to call all Christians back to the truth of the Gospel—all Christians, including ourselves. In deep humility only, always aware of our own shortcomings, of the weakness of our faith, our lack of love, our failure to confess where we ought to have confessed, in deep repentance of our manifold sins and with continuous prayer that God may keep us steadfast in His Word can we and must we ask our fellow Christians to submit with us to the Word that, as it maintains and saves the church, judges us all.

* * *

Where will the great Ecumenical Movement lead to? What will Christendom look

like at the threshold of the 21st century? No human eye can see what the results of this movement will be. Church history is unpredictable. It was almost 50 years ago that the first of the great ecumenical gatherings of our century was held, the World Missionary Conference of Edinburgh in 1910. Everyone had the feeling that this was a turning point in the history of the church. It was indeed a turning point. But what it meant no one was able to see. The conviction seemed to prevail that a new era of world missions had begun, the final battle for the Christianization of mankind. The time seemed to be at hand when the nations and races of the world would accept with the Western civilization also its finest flower and the secret of its greatness, the Christian religion. The vision of a Christian world appeared on the horizon. In a touching address on the 23d of June, John Mott closed the conference. "The end of the Conference is the beginning of conquest. The end of the planning is the beginning of doing." Then he called upon every one of his hearers to resolve before God to plan and to act as best he could.

And referring to an address which Archbishop Davidson had delivered at the opening of the conference he concluded: "And it may be that the words of the Archbishop shall prove to be a splendid prophecy, and that before many of us taste death we shall see the Kingdom of God come with power."

As one of the last survivors of the conference of Edinburgh the great American leader of world missions died some years ago. The prophecy had not come true. The Kingdom had not come with power. Four years after the conference the Great War broke out. Again three years later began the greatest persecution that the history of the church has known. More martyrs have died in this century than in all previous centuries of the church. It was the way of the cross the church had to go. But this is the way of the true church at all times, the church of the crucified and risen Lord. *Cruce tectum*, hidden under the cross, is His Kingdom in this world, until with His advent in glory, the hidden glory and unity of His body, the church, will be revealed.

Prospect, South Australia

The Word of God in the Theology of Karl Barth¹

BY ROBERT D. PREUS

THE purpose of this series of articles is to acquaint the reader with the theology of the leading Protestant theologian of our day, Karl Barth.² It is often more rewarding to examine one theologian of real stature rather than dissipate our limited space upon a more sketchy overview of the ideas of two or three well-known theologians. And Barth is the man whom we must still choose today. Certainly Bultmann and Tillich, whose theologies are philosophically oriented and structured, will have far less to offer the Christian Church. Brunner, who really never left the ground of liberalism, is no longer taken seriously by many today.

¹ All references to Barth's writings, unless otherwise designated, are to his *Church Dogmatics* (Edinburgh: T. & T. Clark, 1936—). Vol. I, 1 was translated by Prof. G. T. Thomson in 1936. Beginning in 1956, under the editorship of T. F. Torrance, all the other volumes except the latest, IV, 3, and part of III have been translated. I have refrained from quoting from Barth's earlier works because in his *Church Dogmatics* he has departed from much that he said previously. In 1927 Barth began a dogmatics entitled *Christliche Dogmatik* which never got beyond the first volume. He became dissatisfied with what he wrote there and, rather than revise the material, began anew, putting out in 1932 the first half of Vol. I of the *Kirchliche Dogmatik*. It is this *Church Dogmatics* of Barth's which offers his mature views on prolegomena, the Word, reconciliation, and most theological issues.

² Hugh Mackintosh. *Types of Modern Theology* (London: Nisbet and Co., 1937), p. 263: Karl Barth is the "greatest figure in Christian theology that has appeared for decades." Cf. G. C. Berkouwer, *The Triumph of Grace in the Theology of Karl Barth* (Grand Rapids: Wm. H. Eerdmans Publishing Co., 1956), Ch. 1.

Barth, however, whose works are now coming out rapidly in translation, is still a theologian to be reckoned with. Only lately a rash of books has appeared, commenting on his theology.

Not Barth's entire theology can come within our purview. Therefore, I have chosen to represent and evaluate his position in three articles on the following important themes: "The Word," "Prolegomena," "Justification and Reconciliation." On the first theme Barth has made his greatest impact. On the other two he has much to offer; he is at his best.

THE WORD

A word must be said on how we propose to assess Barth. We can really judge his theological contribution only by two standards. First, we must judge him according to his background — what he came out of and what he is speaking against — and this is not historic Christianity and orthodoxy but Modernism and liberalism. And we must judge him in comparison with his contemporaries. Here we shall often find reason to be thankful to him and for him. For he speaks out against humanism for a living God and a God who has spoken, and he speaks out against liberalism for a doctrine of sin, of God's wrath, and God's reconciliation through Christ. Listen to the eulogy which Mackintosh offers (p. 317):

With a volcanic vehemence — feeling that passion alone is suited to the occasion — he is endeavouring to draw the Christian mind of his generation back to the truth

in which all other truth that counts is embraced, viz., that in the Bible God has uttered His absolute and ineffably gracious will. There is an objective revelation, which puts every religious idea of man at its bar. . . . He exposes all attempts to think of God simply in terms of man, to climb to a knowledge of God by the resolute exercise of reason or the technique of mysticism, to conceive God as a compound of the best things in our own nature, or to say genially that the presence of God in Jesus and in ourselves is of much the same kind. It is plain that one who has learned from Scripture the illimitable difference between God and man will have much that is overwhelming to say concerning fashionable modern ideas of immanence, of evolution as an all-embracing category of reflection, of inevitable progress—above all, of Pelagian notions of sin.

Yes, in Barth's theology is much we can be thankful for. But in addition to his verbosity and abstruseness there is much that is most insidious. And here is where our second standard of judgment must be applied: we must assess him by what we already know, by our understanding of theology (acquired through our own study of Scripture), by Luther, the Symbols and classical Lutheranism. And we really cannot do otherwise. Only when we assess him in just such a way do we really know where we are with him. And it is both our duty and our right to do just this as Lutherans. The very nature of dogmatics as it was first worked out by Melancthon and Chemnitz was to formulate, on the basis of clear Scripture passages and sound exegesis, a certain *summa doctrinae coelestis* (Chemnitz) or *praecipui loci* (Melancthon, Leyser) which were then to be helpful and normative in judging all theology. Barth himself agrees with this practice.

The task of a dogmatician consists in combining the disciplines of exegesis and church history, in the interest of pure doctrine and clear testimony in the church. Barth says that dogmatics stands between exegesis and practical theology (I, 2, 769, 771). In a sense dogmatics has no essence of its own but correlates the results of exegesis with the experience of the church for the purpose of a coherent, systematic, and timely presentation of Christian doctrine. If this is true, Barth qualifies today as a theologian. Brunner does not, for he uses history only for his own immediate needs, and he does not do serious exegesis. Aulén does not, for he operates with a motif methodology which cannot show that his theology is drawn from Scripture. Prenter has such a weak position on Scripture as the *principium cognoscendi* that exegesis rarely shows up as the basis of his assertions. Of all modern theologians (with the exception of Elert and conservative Lutheran and Reformed theologians) only Barth qualifies as a dogmatician in this sense. He is instructive because he actually engages in exegesis [cf. his study of John 3:16 and 2 Cor. 5 (IV, 1, 70 ff.) and his discussion of the *pro nobis* (IV, 1, 273)] and because he has seriously acquainted himself with the theology not only of Luther and Calvin but also of the older church fathers and of orthodoxy. And if he disagrees with orthodoxy he at least offers a tolerably complete and sympathetic account of orthodoxy's position on various *loci*, something that Brunner and Prenter have not seen fit to do. Barth appreciates the fact that the old orthodox dogmaticians were first-rate dogmaticians, which is seen by the fact that he quotes them almost as often as Pieper does. Barth's historical

surveys which run through his dogmatics are real gems, always showing a vast knowledge and keen insight.

One further introductory remark at the outset: to assess Barth's theology accurately is a chore, for his work has been done over a long period of time, and he often contradicts himself. Moreover, his style is difficult. It has been called spiral. This means that he introduces a point and approaches it from many different angles until he has finally exhausted the subject and oftentimes the reader as well. A statement of T. F. Torrance in his introduction to Vol. I, 2 may be instructive here.

By directing relentless questions to the subject of inquiry Barth seeks to let the truth declare itself clearly and positively, and then he seeks to express the truth in its own wholeness without breaking it up into parts and thus dissolving its essential nature by unreal distinctions. It is this disciplined purpose which governs his style throughout and greatly lengthens the exposition. At every point he probes ruthlessly into the subject from all angles to make it declare itself, and then in long balanced sentences he sets the truth forth surrounded with careful clarifications and exact delimitations in subordinate clauses, and yet in such a way that by means of these *Abgrenzungen*, as he calls them, the whole truth is made to appear in its own manifoldness and in its native force.

These words tell us that we must read Barth thoroughly to understand him, and if we read him in the right spirit we shall be rewarded. With these brief propaedeutics to Barth I now pass over to the consideration of the doctrine of the Word in Barth's theology.

A. "THE THEOLOGY OF THE WORD"

We begin with a treatment of Barth's theology of the Word rather than his prolegomena because his doctrine of the

Word is found within the framework of his prolegomena. Inasmuch as his prolegomena consider primarily how the church should listen to the Word and then declare that Word — for Barth like older orthodoxy insists that Scripture is the *principium cognoscendi* — we must know what he means by the Word of God and what he means by Scripture before we can consider what he means by theology and dogmatics.

"The Theology of the Word" is probably the best description of Barth's theology.³ The great question is this: Has God spoken? Barth says yes. Therefore we seek and find God only in His Word. Modernism has by-passed the entire conception of the Word of God. And the trouble with most modern theology for Barth is that it has made it the test of religion to understand rather than listen, obey, and set forth the Word of God. The concentration in Modernism as in Rome has been on the church rather than on the Word. But the church stands under the authority and judgment of the Word.

B. REVELATION

To Barth God's revelation is one, and we must be content with this revelation. God must teach us of God. Apart from revelation we cannot even know ourselves. Revelation paradoxically makes known to us that God is hidden and man is blind. As Barth puts it, "Revelation and it alone really and finally separates God and man by bringing them together" (I, 2, 29). God's revelation is in Christ. Thus we know God only through Christ. This is how the Triune God operates to make Himself known to us. This revelation, al-

³ Mackintosh, p. 268.

though it involves the *kenosis* of the eternal Word, is actually God's triumph. Here we have a rather common theme for Barth, that the revelation of God is in the incarnation of the Son, in whom Deity is hidden and revealed at the same time. In this veiled form God meets man. Here Barth's emphasis is quite fine, I believe, and he often sounds much like Luther—except for this, that he speaks commonly about the *kenosis* of the Logos, or of God, which is an unorthodox way to speak and most misleading, inasmuch as it was not the Logos (the divine nature) who emptied himself, but Christ according to His human nature. The following quote will express the dialectical nature of this revelation:

God wills to veil Himself by becoming a man, in order by breaking out of the veiling to unveil Himself as a man. He wills to be silent and yet also to speak. His humanity must be a barrier, yet also a door that opens. It must be a problem to us, yet also the solution of problems. (I, 2, 41)

In view of the foregoing, then, it is not strange that Mackintosh summarizes Barth's entire position with the following words, "Revelation in the true sense is just the Incarnation" (p. 278). For Barth himself has said, "God's revelation is Jesus Christ, God's Son." (I, 1, 155)

However, revelation has a second aspect in that it includes making man aware of what God has done. The Christ event is not only for us but in us.

The Spirit guarantees man, what the latter cannot guarantee himself, his personal participation in revelation. The act of the Holy Spirit in revelation is Yea to God's Word, spoken through God Himself on our behalf, yet not only to us but in us. This yea spoken by God is the ground of

the confidence with which a man may regard the revelation as meant for him. This yea is the mystery of faith. . . . (I, 1, 518)

In other words, revelation authenticates itself. Barth says that there is really no other way to attest revelation than by the revelation itself, viz., Jesus Christ. So far we would agree. But Barth is seeming to say that a part of revelation consists in this, that I become aware of it, that I be caught up by it. If this is so, is the revelation in Christ complete? We would have to reply that God's revelation in Christ is quite complete whether I believe it or not.

There is a second difficulty connected with this aspect of Barth's doctrine. If God's revelation authenticates itself—and here, as I have said, we Lutherans would want to concur—how does it do this if the objective revelation is restricted to the Christ event? In other words, How does Christ authenticate Himself to us today? Immediately or through means of grace? And if through "means"—Barth will use the word too—are these means a δύναμις ἐνεργητική and *instrumentum cooperativum*, as our Lutheran teachers have always said and as Scripture so abundantly testifies? (2 Cor. 10:4; Rom. 1:16; 2 Cor. 3:6; John 6:63; Eph. 3:7; 1 Thess. 2:13) Or are they mere occasions whereby God in His absolute freedom works in man? There is no doubt how Barth answers this question. As we shall see later, he repudiates the idea that there is power inherent in the Word of the Gospel. But we have a right to pursue the question. If the revelation is Christ and authenticates itself by the power of the Spirit, what authentication is there then for that Word about Christ which alone tells us of the revelation (the formal principle of theology)?

There is none, except where and when it points to Christ, and this depends on a free act of God. Barth says, "It is not in the power of the Bible and proclamation to make it true that the *Deus dixit* of the Church is present in any given one of her times or situations." It is *ubi et quando*, he says (I, 1, 135). Barth here is playing with our Augsburg Confession, which says that God works faith *ubi et quando* in those who hear the Word. Barth says that the Word testifies to Christ *ubi et quando*. This is a problem to which we shall have to return again. Suffice it to say now that Barth here leaves us quite bewildered as to what rôle the preached and written Word plays in God's revelation. It testifies to Christ, yes. This he says again and again, as we shall see. But not always. And since the Word in no way conveys Christ to us, we still want to know how the revelation which is Christ authenticates itself. Barth would no doubt answer that this is a vain question. But it is a valid question, for it is answered in Scripture. The Word not only proclaims Christ, it brings Christ; it authenticates the revelation. Barth in true Calvinistic fashion comes perilously close to making God arbitrary and capricious in this whole transaction.

One of the most dangerous elements in neo-orthodoxy's doctrine of revelation is the denial of the dianoetic nature and purpose of revelation,⁴ that revelation is addressed among other things to man's intellectual capacity and is received also by the intellect. Does Barth fall into this

modern pattern or not? Wingren implies that Barth does not and finds fault with Barth for this.⁵ He says,

The knowledge of God which man lacks he receives from Scripture, i.e., from Christ. This is the simplest formula in which Barth's theology can be expressed. And about this formula we must say that it is entirely unbiblical.

However, when Barth speaks of knowledge he is not speaking of knowledge in the sense that knowledge comes by the comprehending of meaningful language. Revelation in such a sense he would never admit to be dianoetic. True, he maintains that revelation is verbal, but not in the sense of formal statements. This would relativize revelation and give man control over it—a view which, I think, is the classic *non sequitur* of modern theology. Barth says that revelation is action.

To say revelation is to say, "The Word became flesh." Of course we may also claim to say by the word "revelation" something different, something purely formal, and in that case relative as such. But then we are not asserting what the Bible means by this word, and therefore not the thing with which Church proclamation is concerned. . . . (I, 1, 134)

Here we see that Barth denies that words (in the sense of coherent statements or propositions) can be revelation, and that in the very nature of the case. Revelation cannot be the presence of impersonal truth in a proposition. Doctrines are not revealed.⁶ Revealed truth is only God

⁵ *Theology in Conflict*, trans. Eric Wahlstrom (Philadelphia: Muhlenberg Press, 1958), p. 42.

⁶ *Revelation*, ed. J. Baillie and H. Martin (New York: Macmillan Co., 1937), p. 74: "The truth revealed to us in revelation is not a doctrine about reconciliation but *is* the reconciliation itself. . . ."

⁴ The strongest denial is in a recent book by Anders Nygren, *En Bok om Biblen*, trans. C. C. Rasmussen, mimeographed at Luther Seminary, St. Paul.

in His reconciling Word. Barth refuses, then, to identify doctrinal statements (and this includes the doctrinal statements of the prophets and apostles) with revealed truth (I, 1, 310, 311). Does this mean that he denies the old concept of revealed theology? It would seem so, for to him language, discourse about God, is not revealed.⁷

Another question must be asked before we can leave Barth's doctrine of revelation. (Does revelation take place in our history?) Barth is equivocal on this point. He speaks of God's time, our time, and a third time in which God has time for us (I, 2, 47). Thus revelation, although it took place in "our" time, has its own time which is God's time and "therefore real time" (I, 2, 49). Thus far we perhaps do not know just where Barth stands. However, when he sums up his section on "Jesus Christ the Objective Reality of Revelation" he makes the following statement (I, 2, 23):

To sum up: that God's Son or Word is the man Jesus of Nazareth is the one Christological thesis of the New Testament; that the man Jesus of Nazareth is God's Son or Word is the other. Is there a synthesis of the two? To this question we must roundly answer, No.

Here is the point where Van Til sees Barth as refusing to identify God's revelation directly with the man Jesus of Nazareth and insists that the question must be answered with a resounding yes.⁸ And it surely appears that Barth is here dividing

the person of Christ and denying utterly the third genus of the *communicatio idiomatum*, to which even Reformed theology gives lip service. Jesus the man is in our time, our history, but the Logos reveals Himself only in His own time. This is Barth's contention. Van Til is not the only one who has found fault with Barth for taking the revelation of the Son of God out of history. Olav Valen-Sendstad, who wrote long before Van Til, came to the same conclusion, studying Barth from a different angle, namely, from the point of view of Barth's incarnation doctrine.⁹ He points to the fact that there are, according to Barth (I, 2, 183), no biological factors connected with the incarnation or virgin birth, that the virgin birth "is to be understood as a spiritual and not a psychophysical act" (I, 2, 201),¹⁰ that the virgin birth is a prototype of the Spirit coming upon us and making us God's children (I, 1, 554 ff.). Barth says that Jesus' Baptism in the Jordan is a parallel to the virgin birth wherein the man Jesus of Nazareth *becomes* the Son of God by the descent of the Spirit (I, 1, 556).¹¹ From all this evidence Valen-Sendstad comes to the following conclusion:

The entire Barthian neo-orthodoxy and incarnation teaching opens out in the idealistic and mystic banality that God's self-disclosure takes place in the hidden, un-

⁹ *Ordet Som Aldri Kan Dø*. (Bergen: A. S. Tunde & Co. Forlag, 1949), pp. 92 ff.

¹⁰ But the conception, if it is a human conception, is surely physical.

¹¹ Here are Barth's words in the *KD*, I, 1, 509: "Dieser Mensch Jesus von Nazareth, nicht der Sohn Gottes, wird durch das Herabkommen des Geistes zum Sohne Gottes." Such a way of speaking is always improper, because it is the language of Ebionism.

⁷ "Its [the Word's] form is not a suitable but an unsuitable means for the self-presentation of God" (I, 1, 189). Cf. the entire context.

⁸ *Has Karl Barth Become Orthodox?* (Philadelphia: The Presbyterian and Reformed Publishing House, 1954), pp. 138 ff.

knowable sphere of the "I," *not* in history, not in the psychophysical world which now at this time is our world.

And this, says Barth's critic, is docetism. Berkouwer charges that Van Til has no appreciation for Barth's defense of the virgin birth and the open grave against Brunner, but in the light of the foregoing Berkouwer perhaps has not seen clearly the purpose and interest in Barth's apologetics.¹² If Valen-Sendstad has misunderstood Barth in making his judgment of him—and his judgment is most severe—this is Barth's fault and not his; for Barth has made no efforts to obviate the possibility of such a judgment.

C. SCRIPTURE

Scripture is the witness to divine revelation, according to Karl Barth. This being the case, we must give obedience to this witness, and must acknowledge it as being self-authenticating (I, 2, 458—9). By calling Scripture "witness" and "sign" no attempt is being made to subordinate Scripture and detract from its dignity and validity. That the Bible is witness means basically that it brings before us the lordship of the Triune God (I, 2, 462). But there is a limitation in the concept: a witness must not be identical with what it witnesses. We must distinguish between the Bible and revelation. "In the Bible we meet with human words written in human speech, and in these words, and therefore by means of them, we hear of the lordship of the triune God. Therefore when we have to do with the Bible, we have to do primarily with this means, with these words, with the witness which as such is

not itself revelation, but only—and this is the limitation—the witness to it." But there is a positive element too: the Bible must not be distinguished from revelation inasmuch as it brings the revelation. Scripture is the possibility of revelation.

When we hear this witness of Scripture, that is, *when it makes its impact upon us*, we hear more than witness. We hear revelation; we hear the Word of God. How can this be and how does it happen? Barth wrestles with these questions in a long section entitled "Scripture as the Word of God." We must try to understand what he means when he calls Scripture the Word of God.

That Scripture is the Word of God means that it points to Christ. Scripture is the indispensable form of the content, revelation (I, 2, 492). It is both human and divine. Historically it is a purely human document which does not violate the majesty of God in His distinctness from all that is not Himself, but it is also divine in that it testifies to the uniqueness of divine majesty (I, 2, 501). Like so many modern theologians Barth employs Christological terms in describing the nature of the Bible, a practice which is fraught with great difficulties. For instance, he says,

It is also that if we are serious about the true humanity of the Bible, we obviously cannot attribute to the Bible as such the capacity—and in this it is distinguished, as we have seen, from the exalted and glorified humanity of Jesus Christ—in such a way to reveal God to us that by its very presence, by the fact that we can read it, it gives us a hearty faith in the Word of God spoken in it. (Ibid.)

This means that the Bible is a dead book, a mere "sign," a "human and temporal

¹² *The Triumph of Grace in the Theology of Karl Barth*, p. 386.

word," "conditioned" and "limited." "It witnesses to God's revelation, but that does not mean that God's revelation is now before us in any kind of divine revealedness" (I, 2, 507). "The Bible is not an instrument of direct impartation."

Now if all that Barth said above were true—and he says much more in this vein—it is certainly quite misleading for him to call Scripture the Word of God, and St. Paul is simply playing with words when he says that the Holy Scriptures are able [δυνάμενα] to make us wise unto salvation [σοφίσαι εἰς σωτηρίαν] through faith in Christ Jesus (2 Tim. 3:15). That Scriptures are the Word of God means not merely that they were breathed forth from God but that they carry the very power of God. This is what we Lutherans have always meant by what has been called the causative authority of Scriptures: that Scripture (or the Word of God in whatever form it may take) has the power to convert us and make us God's new creatures. Lutheran theology—taking seriously what Scripture tells us about the Word of God—has always insisted that there are two factors which enter into man's conversion, the Spirit *and* the Word.

Thus we see that when Barth calls Scripture the Word of God he does *not* mean that Scripture is the power of God, that it brings Christ, that the Spirit of God is always present and operative when Scripture is read or preached or used. But we must go on to see what else Barth does not mean when he calls Scripture the Word of God.

To Barth the Scriptures were written by men who were fallible and erring like ourselves, also in their writing of Scripture (I, 2, 507). Their word may be assessed

"as a purely human word." "It can be subjected to all kinds of immanent criticism, not only in respect of its philosophical, historical and ethical content, but even of its religious and theological. We can establish *lacunae*, inconsistencies, and overemphases." We "may quarrel with James or Paul." We may make little or nothing of much of the Bible. All the Bible is "vulnerable and therefore capable of error even in respect of religion and theology" (I, 2, 510). Anyone who does not take seriously this "humanity" of the Bible is *eo ipso* guilty of "docetism." We must face up to the errors and discrepancies in the Bible. This is the offense. Herein is the great mystery, that God can speak through the Bible witness which is "at fault in every word."

To the bold postulate, that if their [the Biblical writers] word is to be the Word of God they must be inerrant in every word, we oppose the even bolder assertion, that according to the scriptural witness about man [notice how he brings in this particular point at this time], which applies to them too [sic], they can be at fault in every word, and have been at fault in every word, and yet according to the same scriptural witness, being justified and sanctified by grace alone, they have still spoken the Word of God in their fallible and erring human word. (I, 2, 529-30)

What can we make out of this statement? Does it make sense? First, we must note that it does not imply that Barth rejects the divine origin of Scripture. He speaks strongly about "verbal inspiration" (I, 2, 518). Second, it does not imply that he rejects the normative authority of Scripture as the only source of doctrine. At the risk of caricaturing Barth I would say this much: It means that God somehow gets

the truth across to man by means of discrepancies, errors, and misconceptions. And it seems to mean that God inspired these discrepancies, errors, and misconceptions. What has happened is this: Barth is operating with the bland, neo-orthodox *a priori* that human words in the nature of the case are errant and fallible. To be human is to err. It is interesting that he flatly denies the *genus maiestaticum* when he gets to his Christology. To this we can only say that the grand *a priori* is totally opposed to the evidence of Scripture which in no way implies that its testimony is errant and fallible, but rather the very opposite (John 10:35; Matt. 5:17, 18; 1 John 1:1-5; John 5:46, 47; 2 Thess. 2:15; 2 Tim. 3:16; 1 Cor. 2:15). And if Barth wishes to call us docetists for not admitting that the so-called human side of Scripture is errant (to him our Christology is also docetic), we can only reply that his view appears to be a form of the old Flacian error that fallibility and sinfulness is of the essence of humanity. *Finitum non est capax infiniti*. Barth and neo-orthodoxy are still unable to emancipate themselves from that old saw.

There is of course a very great danger connected with Barth's doctrine — aside from the point that it undermines our high view of Scripture. If the "form of doctrine" which Paul speaks of in Rom. 6:16 and which we can equate with what we call "derived theology" is fallible and "at fault in every word," by what right does the apostle without qualification presume to thank God that Christians obeyed from the heart this and no other form? By what right does he tell his disciples to labor in the Word and doctrine (1 Tim. 5:17; Titus 2:1, etc.)? This word and doctrine

surely includes the New Testament writings. Is theology — and this would include these writings — always and necessarily mere approximations, attempts which in the nature of the case are bound to be errant? Must we still, like Sisyphus, go on and on pushing the boulder up the hill only to see it crash down again? Is theology only a quest? Is *Lebrgewissheit* a presumption — and is it impossible? If we must accept Barth's theology we must answer yes to such questions. But then Barth comes under Paul's condemnation in 2 Tim. 3:7. And if Barth would answer that "truth" in that passage is not a set of statements, but God's act or perhaps God Himself, and hence something we can have but cannot communicate or describe with any assurance of accuracy, would he not be compelled by Paul's own words to keep still since what he has experienced is "unlawful to utter" (2 Cor. 12:4)?

So when Barth calls Scripture the Word of God he does not mean that Scripture carries with it the power and authority of very God, nor does he mean that Scripture is true and unfailing like God. What then does he mean?

Barth means that the Bible *becomes* the Word of God. In itself the Bible is not the Word of God. There is really "only one Word of God, and that is the eternal Word," Christ. "That the Bible is the Word of God cannot mean that with other attributes the Bible has the attribute of being the Word of God." That would violate "the freedom and the sovereignty of God" (I, 2, 513). No, a miracle has to take place in which the Bible rises up and speaks to us as the Word of God (I, 2, 512). And so the Bible is the Word of

God *for faith*. In an event which God Himself brings about the Bible becomes the Word of God *for us*. Barth says, "The Bible is God's Word so far as God lets it be His Word, so far as God speaks through it" (I, 1, 123). Hear him again, "The Bible therefore becomes God's Word in this event, and it is to its being in this becoming that the tiny word 'is' relates, in the statement that the Bible is God's Word" (I, 1, 124).¹³ We must not misunderstand Barth here. Our faith does not make it God's Word. "It does not become God's Word because we accord it faith, but, of course, because it becomes revelation for us" (ibid.).¹⁴ This then is what Karl Barth means when he calls Scripture the Word of God. Mackintosh remarks here that this is quite in keeping with Barth's constant stress on the dynamic rather than the static (p. 314). But as Mackintosh points out, it is surely Scriptural and proper to speak of a "state." We speak of a state of grace, a state of creation. As believers we *have* peace with God (Rom. 5:1), we *have* eternal life (John 3:36). In like manner we must say that Scripture *is* the Word of God and mean precisely what we say.

If Barth is quite unsatisfactory in what he says of Scripture as the Word of God, he is, on the other hand, quite refreshing and helpful in his discussion of the authority of Scripture.

To Barth Scripture is a purely *formal*

¹³ Cf. Barth's discussion of Lutheran orthodoxy here.

¹⁴ J. K. S. Reid, *The Authority of Scripture* (New York: Harper & Brothers, 1958), p. 196, sums it up well: "Holy Scripture is distinguishable from the Word of God and subserves it. It . . . is the occasion on which the event-of-the-Word-of-God occurs."

authority. It is only witness and therefore points to a higher authority, viz., God (I, 2, 541), who is the direct and absolute and material authority. But the church cannot thereby evade the Scriptures. Scriptures are the source of our knowledge of revelation. Scriptures confront the church in an encounter as concrete as that which originally took place between the Lord and His witnesses (I, 2, 544). Here Barth blasts the neo-Protestants who, like the papists, refuse to take Biblical authority seriously by failing to recognize that revelation is confined to the Biblical attestation. By relativizing Scripture to the totality of Christian history, by including it in that history, and then equating church history with revelation, neo-Protestantism has essentially come over to the Roman doctrine, viz., that Scripture is not the only source of our knowledge of revelation, viz., the identifying of Scripture, church, and revelation. This generalizing had its start with Grotius with his "ancient and universal consensus of the early church" and Calixtus with his *consensus quinque saecularis* as a secondary source of doctrine. Barth insists that there never was such a *consensus*. Here Barth is at his very best (cf. I, 2, 581). Barth is saying, Back to the Reformation and its understanding of the place of Scripture in the church.

Again, in his section on authority under the Word, Barth is equally instructive. He insists that the church is always under the Scripture and warns against the temptation of substituting the authority of church teachers for the Scripture itself.

The real masters who are honoured as they ought to be are those by whose person and system the pupils are educated and fashioned to be only scholars of Holy Scripture. (618)

Therefore in cases of doubt we do not have to understand and assess Scripture and the confession by the standard of this or that teacher, but we have to understand and assess every teacher by the standard of Scripture and the confession; we have not to put Socrates above the truth, but the truth above Socrates—and that in order to give Socrates the honour due him." (Ibid.)

The church may also be said to have freedom under the Word, but it is always a freedom grounded in Scripture.

We must make one final comment on Barth's idea of church proclamation as the Word of God. He does not hesitate to say that the preaching of the church is God's own proclamation (I, 2, 746). And he quotes Luther with approval when the latter refused to pray the Fifth Petition after preaching (I, 2, 747), but with qualified approval. Barth rightly points out that with all our faltering proclamation God can often bring divine victory out of our human failure. But ultimately church proclamation falls into the same class with the Scriptures. The words of the church *become* the words of God where and when it pleases God (I, 2, 763). In and through the preached Word God speaks—but only in an event of God's choosing does the proclamation become real proclamation. (I, 1, 104)

Again we must say that Barth's theology at this point, too, is unsatisfactory. A preacher addressing a timely message drawn from the Scriptures does not need to wonder whether he preaches God's Word, does not have to wait and wonder whether God will make this His Word by an event. When Paul tells him, "Preach the Word" (2 Tim. 4:1), he goes ahead

and preaches the Word of reconciliation, and he knows that it is the Word of God that he preaches. We need to be encouraged in just this, and here Luther's words apply.¹⁵

In order that we might thank God and glorify the ministry of the Word we must often repeat and contend that we are more excellent prophets than the fathers and prophets of the Old Testament. For today any boy or girl can say, Cheer up, I announce to you the forgiveness of sins, I absolve you, etc. Isn't it true that the person who hears and believes this has forgiveness of sins and life eternal? And isn't it true that it is madness and insanity to teach that we should doubt concerning this and deny all these things which are set forth in Holy Scriptures, nay, even to contend against this doctrine and to fight it? O what horrible and dangerous times we live in, and what misery we fall into!

Is there any explanation for Barth handling the doctrine of the Word as he does? I offer only two tentative suggestions. 1. He has "solved" many problems here. For instance, there is no longer a problem connected with higher criticism of the Bible, "errors" in the Bible. Barth can grant all this, and still say that the Bible is also divine, inspired, God's Word in an event, and that therefore exegesis must be taken very seriously. 2. Barth denies any relation or contact between nature and grace. He denies natural theology and natural revelation. This would make it quite easy for him to say what he does about the Bible, inasmuch as he sees it only as a creature of God, something within the natural, cosmic realm.

St. Louis, Mo.

¹⁵ E op ex 11, 295.

Preaching for the Church*

A Review

By ARTHUR C. REPP

IN spite of their preoccupation with preaching most pastors are not particularly interested in books about preaching. Sermon books are more promising. They can offer valuable ideas, give a few practical hints now and then, present a stimulating model, and not infrequently suggest an outline to the harried pastor. But a book on homiletics at best seems to promise a review of those principles which every seminary graduate ought to know. If he no longer remembers them, they probably were not very helpful anyway. After all, one learns to preach by preaching.

The truth of the matter is that there is much more to a good book on preaching than a collection of models and a few anecdotes and a series of how-to-do-it pointers. While homiletics is both a science and an art, it must have a sound theology to govern and direct its purposes. The recognition of this fact makes *Preaching for the Church* a welcome contribution for God's spokesmen. This new volume presents both the theology and the techniques of the Christian sermon.

Axiomatic for the book is the Lutheran principle that the pastor is handling a living Word. Hence he is not simply a dispenser of information but is God's agent called to accomplish God's purpose. His sermons are not merely to tell people about sin and grace so that they know more about them, but they are messages of a workman

for God, who is working for the hearer. Hence people are not to become enamored of the pastor's craftsmanship, or to be rebuffed by it, but they are "to be changed by it into the directions of God, from unbelief to faith, from little faith to greater faith, from little love to greater love."

The outstanding characteristic of *Preaching for the Church*, besides its Biblical orientation, is the joy tone of the proclaimer heard on all of its pages. In spite of the importance of good techniques, the author reminds the reader, the task of preaching is not to be regarded as a laborious plodding through rules and preoccupation with technical routines but as the joyful proclamation of the good news to the church and by the church and from the church.

Yet this book is valuable for its techniques from the prayer that marks the beginning of the task to the prayer that accompanies the "Amen" at the sermon's close. In his typical, straightforward style Dr. Caemmerer guides the reader through the conventional forms of the various types of sermons and the different accents in preaching. The chapters on preparation for the textual sermon and the preacher's growth are unusually rich. Four appendixes offer welcome bread-and-butter helps for frequent checking.

Dr. Caemmerer has dipped deeply into his years as parish parson, professor of homiletics, and workshop leader to preachers. *Preaching for the Church* promises to be a Lutheran classic in preaching.

* Richard R. Caemmerer. St. Louis: Concordia Publishing House, 1959. 353 pages. Cloth. \$4.50.

An Appreciation

By GEORGE W. HOYER

On the jacket of *Preaching for the Church* Dr. Richard R. Caemmerer is seen through the brush of his son, Richard, now artist in residence at Valparaiso University. Over his shoulder and above Walther Arch is the "window toward the Quad" which was his vantage point when as a student he roomed in Stoekhardt Hall in the newly dedicated Concordia Seminary (B. D., 1927; S. T. M., 1928). His was once again the window toward the Quad when he returned to Concordia in 1940 after serving as preacher and pastor to the congregation of Mount Olive Lutheran Church in St. Louis for 12 years. For 20 years he has been an academic and evangelical force in Concordia classrooms, profoundly affecting the pulpit voice of The Lutheran Church—Missouri Synod in America and abroad and touching many a sermon in other denominations through print and lecture. His teaching has been uniquely helpful in the technique of sermon construction and delivery, so that "goal—malady—means" is "the strange device" on thousands of banners waving over the studies of young clergymen as the week's sermons go into production. But it has been by the theology—cogent and contemporary in formulation, grounded in the Greek and the grammar of the New Testament and reflecting the strength and the syntax of the Old Testament, tempered in the rugged days of a Depression ministry into which he was plunged, presented in a completeness and with an evangelical fervor that made men theologians and, even more, Christians—which he has shared in class-

room and private council, in evenings up in Dorm E and on summer vacations, that this Richard has shared "life" with his ten thousands.

"The theology and the process outlined herein are (my) own, hammered out through twenty years of teaching and thirty of preaching," Dr. Caemmerer writes in his foreword. This is a splendid way to celebrate a significant anniversary, and typical of the approach of the head of a department of practical theology, in a permanent and usable form to make this theology and technique of the Christian sermon, uniquely his own, a gift to the rest of us.

A bit of autobiography overlaying this review is unavoidable to this writer. One cannot be elevated (it's 91 steps from the parking lot behind Sieck Hall to the homiletic heights of Stoekhardt Dormitory!) to an office opposite that of Dr. Caemmerer for five years without developing both admiration and affection for the dean of Concordia's chapel, who has made edification of the brother so much a part of his own and his students' worship life. Nor can one have undergone the appalling experience of undertaking to teach homiletics, after 10 years of a bland assumption that he knew enough about preaching to be able to preach, without appreciating how readily and abundantly this secretary to the faculty of Concordia Seminary shares his learning with his colleagues who feel the pinch of their task and put the squeeze for guidance on him—a learning which has increased by degrees, in ancient and modern history (Washington University,

M. A., 1933; Ph.D., 1944) and by a continuous study of *The Church in the World*. (Concordia Publishing House, 1949)

The blunt conclusion of this review (infra, "Buy it! Try it!") has its chronological origin in the sardonic comment of a now Washington reporter on the prospect of teaching homiletics at Concordia Seminary. Gratuitously and characteristically he volunteered the observation that "every man is born with his own homiletic ability, and all that a professor can do is to distort it." This sage advice having had about the same effect as a "Wet Paint" sign, I arrived on a campus where the Caemmererean technique was the basic distortion in the process of homiletic instruction. "Ask the man who owns one," they used to say, and as the present possessor of a new and valued distortion of my homiletic process, I'm answering. This review would suggest it should happen to you. "They said it couldn't be done" is today's assertion — but try it on your sermon work, and discover that more things can be wrought here, too, than a world of preachers dreams of.

Consider the volume's basic theological premise as it is first suggested in the items "For Further Thought" in Chapter One:

"Which of these analogies for the preacher of the Gospel seem appropriate:

"The preacher is the sower sowing the seed of the Word of God.

"In the atonement, God makes bare His holy arm (Isaiah 52). The preacher is

God's finger tip where the Gospel of God's atonement makes contact with the human heart.

"God saves men by His Word. The preacher is the Word of God." (Page 8)

The answer is found on page 28 (Don't thank me — the book is worth less to you now. One of its values is the series of prods to "Further Thought" at the end of each chapter.): "When the Christian preacher tells of God's act in Christ redeeming the world, in effect he becomes the extension of God's mighty arm and brings His power to bear on men."

The implication of this insight fills volumes. It fills this volume. And this volume can fill pulpits, too, fill them with increasing power, with the working Word of God. This volume will fill sermons, too, fill them with a new clarity of development, a sharper concern for people, and always and more movingly, with a clear Gospel. "First and last the preacher must face the fact that he not merely describes goals, but leads to them; that he not merely describes repentance or summons to repentance but is God's agent for working it. Entire traditions of religious thought and preaching assume that when the preacher has described what God wants and has urged to do it, the preacher is through. But then his work has just begun. He must still speak the Word of life. He must still convey the power from God that moves the hearer in God's direction." (P. 19)

Conclusion: "Buy it! Try it!"

Outlines on the Synodical Conference Gospels, Second Series

INVOCATIV

JOHN 15:9-17

During Lent we often think of "giving up something." We must be careful to avoid the giving-up-sweets type of thinking that looks on denial of physical appetite as virtue in itself. Also we must avoid thinking merely in terms of giving extra money to the church via "self-denial folders." This text calls on us to think about the true love that sacrifices self because it is set off and powered by the self-giving love of Jesus.

We Christians Who Draw Our Life from the Self-Sacrificing Love of Jesus for Us Must, in Turn, Sacrifice Ourselves in Love for Others

I. We draw our spiritual life from the self-sacrificing love of Jesus for us

A. We were made to love. This is implicit in text. 1 John 3:14 and 4:8 make it explicit. As God loved His creatures and delighted in them, man was to mirror His nature, especially in his love to his fellow man. This was to pour out spontaneously, as natural as living itself. Perfect trust made all concern for self unnecessary.

B. But we find that self-love cuts us off from God and one another. Each human being finds a different world confronting him. Every man is by nature for himself first. This leads us into worry, jealousy, hurts, quarrels, disappointments. It makes children insecure, marriages difficult and bitter, and earning a living a part of a tooth-and-claw war. Combined with death, it brings fear into all areas of life.

C. Jesus sacrificed Himself out of pure love for us (v.13). How different His approach to people! He was not concerned to gain anything for Himself, to protect His

own interests. He didn't even ask us to deserve His love and its sacrifice. We find it hard to do things for selfish people. He found it possible to love us self-centered people completely, without hesitation or holding back. He was all for us. His heart went out to us. Just as the Father was all for us in sending and giving His Son, so the Son was in perfect harmony with His love. (V.10)

D. Jesus laid down His life for us to deliver us from our self-love. Self-love is concerned about using things, people, situations, to gain security, honor, pleasure. By giving His life as a sacrifice for our sins Jesus brought us forgiveness. That means that we don't have to justify our past. His death is our assurance of God's love and care. That makes our present and future secure. We don't have to fight to make it so. His death brings us life forever. With our lives thus secured, we can be free from self-love to lay down our lives and know that we lay them down in safekeeping with Him.

E. As we cling to Him by faith, we have life (John 20:31). As we give up attempts to justify self and receive His work of love for us, we have life. Real life is not mere existence. Real life is standing before God with His approval. This we can now do. V. 16 can be translated "I have planted you," and it certainly harks back to vv. 1-8. As we are in Christ by faith, we have real life before God. It is eternal, and it begins now. This is the work of the Spirit, working out the power of Jesus' sacrifice in individual lives.

II. We must lay down our lives for others by the power of His love in us

A. To have life means to love Him (vv. 9,10). This is the same as "to abide in His

love." To love the Lord Jesus means to receive His love. To receive His love is to receive life from Him. There is no other love like this, where it is not a matter of equal give and take but a matter of complete giving by Him and complete receiving by us. That is why it is a mistake to want to have a love of your own for Him that begins in ourselves, like our earthly loves. Many people think their love for Jesus is cold, because they want to love Him as an equal or partial equal. But receive all from Him, and you will love Him as you should. You will love Him, and Him who sent Him, with all your heart. Thus

B. To love Him means to keep His commandments (v. 10). What seems contradictory at first is here cleared up. If loving Him means receiving all from Him, then keeping His commandments is not a matter of duty. It is part of receiving. He gives us the commandment, along with the will and the power to carry it out. Our whole self is bent on doing it. It is our life. It is abiding in Him. It is, again, like the vine signaling the branch to grow by sending the stimulus, the power, and the material for growth.

C. His commandment is that we love one another (vv. 12, 17). He commands us to live (the new life)! As His act of self-giving out of love brings us life, we are now to live that life by loving as He does. This is a matter of basic attitude, a "philosophy of life." We are to look upon people (specific ones—family, friends, members of congregation, etc.) as He looks upon them. They are not potential competitors or dangerous rivals; they are people to love. They have needs and are therefore the targets for His life-giving love and for our love.

D. To love someone means to lay down one's life for Him (v. 13; 1 John 3:16). This does not necessarily mean literally to put one's neck on the block, though it does at some times and places. An even greater heroism called for: a day-by-day denial of

self-love, a denying of our own longings for security, honor, being well thought of, ease, etc. It means doing that in order to love other people. It means putting other people ahead of ourselves in all these things and being satisfied and happy in doing it. This is what a Christian does. It's his function, his meaning in life. It is enough for him. He thanks God that he can live in Jesus Christ by loving, in Him, family, friends, fellow members in the church.

E. This means living for others (vv. 13, 14). We don't dare to let love be only on the surface. We have to live for others, be alive for their sakes. It has to come from a heart full of, and satisfied with, the love of Jesus Christ. It doesn't necessarily mean doing everything they want you to do. It means doing what you know to be best for them, even if they dislike you for it. This would include, of course, letting them in on the secret of true life in Jesus Christ. This Lent try giving up yourself for others!

KENNETH MAHLER

S. Weymouth, Mass.

REMINISCERE

JOHN 15:18-25

How courageous are you in the face of the world's enmity? Too many in the church today want to be liked by everyone. Social approval is the prize we seek. Disapproval is a chilling thought. Yet I remember a sainted professor at the seminary who told us: "If you are liked by everyone, you had better quit and start over. It is not possible to be a man of Christian convictions in a world of evil without incurring the hatred of some people." Our text offers help.

Christ Helps Us Face the World's Hatred

I. *He teaches us to recognize its cause*

A. The world hates us because we do not belong to it (v. 19). In character and behavior we are different from the world. This

brings upon believers the undying, malignant hatred of the world, sometimes open, sometimes disguised. Let's recognize it. The song of the Christian is not the song of the sparrows who fly in flocks and sing, "Cheep, cheep." It is rather the flight of eagles high in the blue, who have the courage to stand alone.

B. "For My name's sake" is another cause. It is the very nature of unbelievers to hate Christ, who is their Savior (v. 21; Rom. 8:7). Consequently they hate Christ's disciples because they bear Christ's name and bear up His name before the world (Acts 4:1-3). Since Christ, our Master, is hated, can we expect any better treatment? If we are the friends of God, we shall be the enemies of those who oppose Him.

You have no enemies, you say?
Alas! my friend the boast is poor —
He who has mingled in the fray
Of duty that the brave endure
Must have made foes! If you have none,
Small is the work that you have done.
You've never turned the wrong to right —
You've been a coward in the fight.

C. Another cause is the world's ignorance. "Knew not Him that sent Me" (v. 21). Had they known God, they would without fail have recognized in Jesus Christ the Son of God and Savior (1 Cor. 2:8). Despite all of our education and college degrees the ignorance of our own age is appalling when judged by this standard. It scoffs at Christ and the Bible. Spiritually, today most people are "displaced persons." They do not know what they believe except that the preaching of the Cross is foolishness to them. (1 Cor. 1:18)

II. *He unmasks its folly*

A. The folly of the world's hatred toward Christ lies in just this: Unbelievers have every reason to love Him. He speaks to them words of life and salvation (v. 21). He performs mighty works among them (v. 24). His miracles and His mercies, His works of

wonder and grace, should motivate them to love Him. Above all, for them He suffered beyond compare, endured the tortures of the damned, died in their stead, so that with His stripes they might be healed (Is. 53). Despite their enmity He pleads with them. (Is. 1:18)

B. They have no reason whatsoever to hate Him. (V. 25)

C. The consequence of their hatred is fearful. "They have no cloak for their sin" (v. 22). It is the sin of sins that, having rejected the Father, unbelievers also reject the Son, and rejecting the Son, they reject the one and only sacrifice for their sins. At the Judgment they will stand speechless and condemned.

III. *He helps us display a courageous attitude toward it*

A. Surrender yourself more completely to Christ. He is your loving Master; you are His servant (v. 20). Every Christian life must have a *summum bonum*, an ultimate good, an unailing Refuge and Strength. This magnetic north is Christ, of whom I can say, "For me to live is Christ" (Phil. 1:21). He is the magnetic pole of my belief and the director of my actions.

B. Remember that the world's hatred shows you are not of the world (v. 19). God has chosen you out of the world unto eternal life. For you He suffered more hatred than you shall ever know. For you He became obedient unto death, even the death of the cross. Heaven is your home. You are His!

C. Since this is true, rest assured that God will see you through (Is. 41:10, 11); give you courage in the evil day as in the case of Peter and John (Acts 5:20); send the Comforter (John 15:26); preserve you unto eternal life. (John 10:28)

This is the way God enables us to face the world's hatred. The hour in which we live is no time for timidity, retreat, or shadow-

boxing. John Wesley once said, "Always look a mob in the face." If God has placed His hand upon us, calling us to be His followers, the road will not be easy. It was not easy for the early Christian martyrs. Jesus did not say that discipleship was for spiritual "softies." But He has assured us that we are His children through His suffering, death, and resurrection. As such He will give us courage and see us through to victory.

Topeka, Kans. ALBERT C. BURROUGHS

OCULI

MARK 10:35-45

The theme of these Bible words is:
Are You Able?

Yes, are you able to pay the high cost of enjoying a place of honor in Christ's kingdom?

I. *I'm sure you're perfectly willing*

A. There's no doubt about our will to be recognized and honored. Certainly we have missed the point of this passage if we fail or refuse to see ourselves in James and John.

B. Nor is there any doubt about our using Jesus to achieve this intention.

1. James and John prayed: "Christ, we want You to do anything we ask!" (v.35). They were asking Christ to fit into their selfish scheme. The prayer was a demand on Christ to adjust Himself to their desires.

2. Don't we often do the same? How often doesn't the loud, strident "I" drown out the "Thou" in our prayers. And this is not praying in Christ's name or spirit.

II. *Are you willing and able to examine the motives for your prayers?*

A. What did Christ ask James and John: "What do you want Me to do for you?" (v.36). More than a superfluous question. It enables, even compels, the petitioner to examine the motives for his request.

B. Also to us, Christ addresses this ques-

tion, to make us honestly search and explore our real motives in prayer. Are you willing and able to conduct that search, to face up to the facts no matter how unflattering and ugly they may be?

III. *Are you able to rise above the disciples' misconception here?*

A. They thought Jesus was talking about a worldly and material greatness and glory. Had just heard Him mention words about a resurrection. That sounded grand and glorious! They wanted a lion's share in that glory! Had overlooked those ugly words about mocking, spit, the scourge, and a cross (10:32-34). They thought pleasurable greatness lay in getting glory and being honored and served by men.

B. Is that our thinking too? Are we living in the prison of self? Are we little, isolated islands of self-centeredness, surrounded by shoreless oceans of self-love and pity? Does our life spin around our own aches, pains, and gratifications?

C. See how quickly Christ sets His disciples and us straight. He says: "You don't know what you're asking." (V.38)

1. Indeed they didn't. They were requesting a place of honor in Christ's kingdom, never dreaming of the sacrificial price such honor demanded. They were not only asking for honor; they were also requesting their own suffering, self-sacrifice, and death. Indeed, they didn't know what they were asking.

2. Do we in our prayers? We pray, "Lord, bless me!" Are we aware that God's blessing may mean deepening, enriching life by toil, affliction, the following of Jesus by shouldering the cross? We pray, "Thy kingdom come!" Do we realize that we are here asking God to destroy within us that which we often love most—our sins?

D. Christ makes it painfully plain: Only slaves and servants are truly great and honored. (Vv.42-45)

1. Once again Christ turns the world upside down. This is not the normal way (v. 42). These words are an indictment of every form of exploitation and imperialism, whether it be national or personal. There is nothing in the business of lording over others that merits the name "leadership" or "honor" or "greatness" at all. People and nations must rule for service and not advantage.

2. Things are the reverse in Christ's kingdom (vv. 43, 44). Honor, success, joy—all are measured by what you do for people and not by what you get from them.

3. Jesus doesn't just mouth these words on service. He lives them and dies them. (V. 45.) There's (a) your example, (b) your incentive.

IV. *Are you able to pay the price of such honor?*

A. It requires drinking a cup (v. 38). Cp. Mark 14:36; Is. 51:17; Jer. 49:12; Ps. 75:8, 9. Cup of intense agony!

B. It demands being baptized with Christ's baptism (v. 38). Cp. Luke 12:50; Rom. 6:4; Ps. 43:7; 59:2; 124:4, 5; 69:2 f.; Is. 43:2. Idea, apparently, of being immersed in suffering!

C. Be careful not to allegorize these hard words. Many of Christ's sayings have been "allegorized" into thin air and lost all concrete meaning. This is an easy way to escape costly sacrifices demanded by His words on severing sinful body members, or plucking out lustful eyes, or drinking cups of suffering and being baptized in affliction in order to be a faithful disciple. It's all allegory, of course! And with that we settle back to our comfortable Christianity completely devoid of cups, baptisms of blood, and crosses.

D. Consider two aspects of Christ's "cup" and baptism.

1. The high price of being sensitive to people and their needs. This is often tough! To expose our nerves to the hurts of others,

to load their burdens upon our shoulders already laden, to let our hearts be torn with anguish over suffering we can legally claim is not our business—that is not easy! Sensitiveness is a mark of development in the animal world. Neither amoeba nor clam has it. Clams don't get nervous breakdowns, for there is nothing to break down. Price we pay as men is that we, unlike amoeba and clam, have highly developed nervous systems. Even so in Christ's kingdom. People with highly developed nervous systems, the capacity to feel pain in the sufferings of others. No easy comfort or clamlike indifference. Can you drink that cup?

2. Being "baptized" with Christ's "baptism" will mean putting yourself into conflict with evil and dangerous powers. Christ didn't get His "baptism" of death for saying, "Consider the lilies . . . how they grow" (Matt. 6:28). It was for saying, "Consider the thieves in the temple, how they steal." Do you have the courage to be "baptized"—to be immersed in conflict, ridicule, persecution, and sacrifice even of your life, for the sake of the holy faith and conviction you hold and the Christ you claim to hold?

E. Of course, you aren't!

1. Or will you say with James and John, "We are able" (v. 39)? Able, indeed! At the first real crisis, at the first sip of the cup of suffering, "they all forsook Him and fled" (Mark 14:50). They just got their feet wet, weren't even halfway immersed with Christ's "baptism," and they failed the test. They weren't able at all.

2. Are you? Of course not—at least not as able as you should be! Only one way to be more able. Only one way to drink the "cup" and go through the "baptism," and that is by remembering that Jesus drank the cup of God's wrath against our sins for us. Jesus was "baptized," immersed in death—the Father's wrath—and a grave for us and our salvation. Believing that, thinking on

that, is God's power to enable you to say: "I am able; I can do all things through Christ, who strengthens me!"

H. E. HOHENSTEIN

Richmond Heights, Mo.

LAETARE

JOHN 17:1-16

The Introit for Laetare Sunday bids us to rejoice. The Gradual speaks of peace "within thy walls." The Epistle concerns freedom. The Gospel speaks of the compassion of Jesus for the hungry multitude. All of it is so beautifully fitting and soul-comforting for this Sunday in Lent. And all of these things point to the burden of our text, our cause for rejoicing even in the very depth of Lent, namely:

Christ Prays for Us,
Therefore We Are in Good Hands

I. *Our Savior asks to be glorified because He has completed His task of saving us (vv. 1-5)*

A. "The hour is come" (v. 1). Now the time was at hand to carry out God's eternal plan of salvation, to complete it. "I have finished the work which Thou gavest Me to do" (v. 4). He had demonstrated His "power over all flesh" (v. 2). Cp. His mighty miracles, especially His glorious victory over Satan there in the desert. (Matt. 4:10; cp. Matt. 16:23; John 12:31)

B. There remained the consummation of His work by His crucifixion, death, and burial. This looked anything but glorious. Here in His crucifixion and death seemingly is complete frustration. His was the death of a criminal, cursed of God (Gal. 3:13). Yet in death there was victory, the crushing of the serpent's head (Gen. 3:15). And Jesus looks upon all that still lies ahead as already complete. There is no doubt in His mind as to the outcome. At the beginning of His ministry the Father had said: Matt. 3:17.

And now He prays that He might re-enter the glory which He had with the Father "before the world was." (V. 5)

C. This is your Savior and mine. He prays for you and for me. He has given us the knowledge of the true God (v. 3). He has saved us from sin, death, and the power of the devil. He prays for us to be glorified in Him; therefore rejoice, we are in good hands.

II. *Our Savior revealed Himself to us in His Word (vv. 6-10)*

A. "I have manifested Thy name" (v. 6). He manifests the Father's name through the preaching of the Gospel. But not only is the Gospel preached at His command, but in the Gospel is the power to change the hearts of men so that they know the true God and Jesus Christ, whom He has sent, and accept Him as their Lord and Savior. (V. 8)

B. Now through faith we belong to Christ, for He has purchased and won us from all sins, etc. The reconstruction of the rebellious children of men into obedient children of God is the glorification of the Christ by the Father. The image of God is restored, and Christians, walking before God in righteousness and true holiness, glorify God in the Christ.

C. Surely, then, there can be no doubt that we are in good hands, for the Christ continues to pray for the effective preaching of His Gospel, prays that it might be effective especially in you and in me. Therefore rejoice!

III. *Our Savior Himself pleads for our preservation, protection, and steadfastness in a hateful, hostile world (vv. 11-16)*

A. V. 11. Note the contrast. We are still in this world, a hateful, hostile world. The world's mode of life, its philosophy, is diametrically opposed to everything of the Christ. And because the world cannot harm the Christ, it seeks to harm and to destroy

the believers in the Christ. The world is "the principalities, powers, spiritual wickedness in high places," against which we wrestle. Sometimes this enmity is subtle, sometimes open hostility revealed in bloody persecution. Indeed, an imposing array of foes to strike terror into the hearts of the stoutest. Yet we need not fear. Christ commends His own into the security underneath the Father's wings. He asks the Father to keep us from evil (v.15). He prays that we might have joy even in the world (v.13).

And His prayer is effective (v.12). Aye, He promises: Matt. 16:18.

So, then, even under the Cross, in the very depth of the Passiontide, we have cause to rejoice. The Christ of Calvary takes us and our cause with Him to the Throne of Grace. He prays for us, hence we are in good hands. He commends us into the almighty protection of His Father. We are in good hands. Therefore rejoice.

WALTER H. BOUMAN

Good Thunder, Minn.

THEOLOGICAL OBSERVER

BARMEN-REDIVIVUS

Under this heading *Theology Today* (October 1959) reminds its readers that in 1934 about 140 delegates from 19 German territorial churches — Lutheran, Reformed, United — met in Barmen to form the National Synod of the Confessing Church. Out of that meeting came a militant declaration of faith against National Socialism. At the 25th anniversary of the Barmen Declaration, held recently, Bishop Otto Dibelius stated that the situation in East Germany today is the same as it was for all Germany in 1934. He therefore called for an appreciation of the Declaration as a living document applicable to the East German situation. Thus Prime Minister Otto Grotewohl of the East German Democratic Republic has made it quite clear in a recent address that atheism is to be the official religion of that state. Weddings, funerals, and the naming of children are conducted in the spirit of atheism. Christian young people face a difficult future in education and work if they do not yield to the ceremony of *Jugendweihe* (youth dedication) instead of being confirmed by the church. Competent observers report that while everyone celebrates Christmas, the real meaning of it is denatured. Gifts are exchanged, family reunions are held, trees are displayed in schools and even in public places, but the celebration is socialistic and secular. The hardest blow for German Protestants is the recent move of the state to transform the famous Luther Memorial Hall at Wittenberg into a museum of revolutionary propaganda. Here is where Luther lived and worked; here are deposited his books and manuscripts. However, church attendance remains about the same as heretofore, though baptisms and weddings have decreased, while contributions have increased. Many youths are still unconfirmed, while some pastors are

working at secular jobs to supplement their salaries.

JOHN THEODORE MUELLER

REVELATION AS EVENT

Under this heading Dr. J. N. Thomas of Union Theological Seminary, Richmond, Va., in *Interpretation* (October 1959) offers an excellent review of Dr. J. K. S. Reid's *The Authority of Scripture* (New York: Harper & Brothers, 1958. 286 pp. \$4.50). The writer was interested especially in some of the comments which Dr. Thomas appends to his review. He thus writes: "The reviewer comes to the end of Reid's book . . . with the feeling that some of its fundamental ideas, though much in vogue for the past forty years, stand in need of careful re-examination. The first and perhaps most fundamental of these is the assumption that revelation, being pure event or encounter, does not involve the transmission of truth about God. . . . When impartially examined, does not revelation turn out to be both event and transmission of truth? Events are revelatory only when *interpreted* [italics in text] as acts of God, and interpretation involves the receiving of truths and the formulation of judgments *about* (italics in text) these acts. . . . The life of Jesus of Nazareth was an historic event, but some thought it to mean no more than that John the Baptist, Elijah, Jeremiah, or one of the prophets had appeared. The event became revelatory only when men joined Peter in affirming, 'Thou art the Christ.' But this was a statement of a *truth about Jesus* [italics in text], even one susceptible of propositional formulation, and which Jesus Himself said was revealed by His Father in heaven. If revelation is only event and not the transmission of truth, either Jesus or the report of the synoptists was wrong . . . so [also] we need a re-examination of the cognate and widely used charac-

terization of the Bible as the 'witness' to revelation . . . how does, how can the Bible witness to God and his acts except through conveying information and stating truths *about* [italics in text] them? Does it simply point to Christ, as does the finger of John the Baptist in Grunewald's painting? Does it not also paint the Christ to whom the finger points and do this by means of giving information and stating truths? In the second place, to say that the Bible possesses an authoritative 'intrinsic quality' because composed by 'special men,' that is, the *first* [italics in text] witnesses, is closely analogous to saying that it is normative because written by inspired men. . . . In thus sharing largely the traditional theory that the Bible is an authoritative book Reid might well have adopted also the traditional view that God, through the *testimonium internum Spiritus Sancti*, brings about 'our full persuasion and assurance of the infallible truth and divine authority thereof.' Instead, he inconsistently advances the existentialist view that the Bible "*becomes*" [quotes and italics in text] authoritative (the Word of God) when God sovereignly appoints it as 'the means through which (He) addresses men.' The genius of this view is that the Bible is . . . like a telephone, which is one means of communication among others, but which does not itself contain that which is communicated."

JOHN THEODORE MUELLER

IN HONOR OF SUPERINTENDENT
HEINRICH MARTIN, D. D.

The *Lutherischer Rundblick* (November 1959) honors by a special contribution the faithful ministry of Dr. H. Martin, who on May 10, 1959, reached the age of 75 years. Dr. Martin is now retired, but he was a consecrated pastor for nearly 50 years, superintendent of the Hessian Diocese of the Independent Ev.-Luth. Church for 30, and superintendent of the Ev.-Luth. Independent Church for 7 years. It was largely through

his efforts that this church joined the federation of Lutheran Free Churches. As a gifted writer he contributed many valuable articles to confessing Lutheran periodicals and read numerous essays at the pastoral conferences of the Free Church group. In view of his outstanding merits Concordia Seminary of St. Louis, Mo., recently conferred upon him the well-deserved degree of doctor of divinity. The *Lutherischer Rundblick* characterizes Dr. Martin as a sound and thorough *Schrifttheologe* whose theology was deeply rooted in the Scriptures and oriented to the official confessions of the Lutheran Church. This fact the editorial proves by quoting in part several articles which Dr. Martin has written. The following brief statements are taken from a contribution of his to the *Lutherische Blätter* (No. 10, 1959).

Why is it that today the theology that characterizes itself as Lutheran, often makes a painful impression? Why is it, for example, that it does not confess with joyous conviction the Real Presence of the body and blood of Christ in the Lord's Supper, but rather accords to the Sacrament the character of a *sacrifice* [propitiatory], and not that merely of a thankoffering which the Sacrament [indeed] deserves. May not, in the last analysis, the fault be due to [human] ingratitude which does not desire to receive anything from God as a free gift, but recognizes only what it elaborates itself in the sweat of its theological face and so places ahead of the eternal Scripture truths its own theological findings?

Toward the end of his article he warns against unionistic church connections and writes:

The false ties with which the Lutheran Church permits itself to be bound, will shackle also its theology and silence its tongue. We, therefore, must adhere to the Lutheran Church in order that God may continue to grant us a theology which is able to illuminate the church in the future and replenish its ministers with a convincing witness to the Cross of Christ, for the Cross is the Alpha and Omega of Lutheran theology. It is a *theologia*

crucis just as the church is an *ecclesia crucis*. But the *theologia crucis* is always a theology of verity, conviction, and joy.

At the Bad Boll theological conferences Dr. Martin invariably proved himself a modest, dignified, and sagacious counselor whose advice was listened to with deepest respect.

JOHN THEODORE MUELLER

BRIEF ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

Chicago.—Representatives of the National Lutheran Council and The Lutheran Church—Missouri Synod agreed here to hold their long-awaited exploratory talks on inter-Lutheran relations at Chicago, in July. The agenda of the conversations, expected to last three days, will consist of several subjects devoted to the doctrinal basis of co-operation between the two groups.

A co-operative agency for eight Lutheran denominations, the NLC represents 5,362,000 members. The Missouri Synod, not an NLC affiliate, has 2,315,000 communicants.

Agreement on the meeting's time and place was reached by the NLC 15-member Executive Committee and five Missouri Synod leaders. They decided that a detailed résumé of present co-operative activities would be compiled by the two groups to provide the foundation for their joint exploration of the doctrinal basis undergirding existing relationships.

Both the NLC and the Missouri Synod will form committees of theologians to prepare preliminary statements on the doctrinal questions involved in co-operative efforts. These will be used as the starting point in the July talks.

Attendance at that meeting will be limited to the council's Executive Committee, plus a few theologians as consultants, and a group of similar size or smaller from the Missouri Synod.

Dr. Paul C. Empie, NLC executive director, gave a partial review of activities shared

by his agency and the Missouri Lutherans. He said these include the Lutheran Refugee Service, Lutheran World Relief, and Lutheran Service Commission, which operates service centers in this country and overseas for members of the armed forces.

Geneva.—The 16th-century German reformer Martin Luther, who was born 476 years ago Nov. 10, now has 1,834 descendants, according to a new genealogical book issued by a German publisher.

New York.—A permanent Lutheran Immigration Service will be inaugurated on Jan. 1, 1960, as the joint agency of the National Lutheran Council and The Lutheran Church—Missouri Synod.

The LIS will combine the present activities of the Lutheran Refugee Service, which is also a co-operative effort of the NLC and the Missouri Synod, and the service to immigrants of the Council's Division of Welfare.

The new agency will be administered by a joint supervisory committee of seven members, five appointed by the NLC's Welfare Division and two by the Missouri Synod's Board of Social Welfare. A director will be elected by the committee at its first meeting early in January.

A budget of \$99,073 has been set for the first year of operation in 1960. An agreement approved by the executive committee of the council and the board of directors of the Missouri Synod provides that the former contribute 70 per cent and the latter 30 per cent to the annual budget of the agency.

The agreement, which may be terminated by either party on two years' notice, was negotiated for the NLC by Dr. Henry J. Whiting, executive secretary of the Division of Welfare, and for the Missouri Synod by Dr. Henry F. Wind, executive secretary of the Board of Social Welfare.

One of the major tasks of the Lutheran Immigration Service will be to complete residual responsibilities growing out of the

Displaced Persons Act of 1948 and the Refugee Relief Act of 1953.

Under this emergency legislation the NLC's Lutheran Resettlement Service, operative from late 1948 to 1953, and the joint Lutheran Refugee Service, functioning from 1953 through 1959, helped more than 59,000 displaced persons and refugees to resettle in the United States. Aid has been given in 1959 to nearly 1,000 refugees arriving under various quotas and special laws.

The new agency will arrange reception services at ports of entry for incoming immigrants and refer them to congregations for spiritual ministry. It will also plan and coordinate services to be rendered by the churches and Lutheran welfare agencies for the protection, guidance, and council of immigrants.

Other functions of the LIS will be to give information and counsel as requested on immigration procedures and problems, to study the need for, and results of, immigration and interpret these findings to the churches, and to represent the position of the churches on immigration to governmental and voluntary agencies.

The Lutheran Immigration Service is expected to work closely with the Lutheran World Federation, through its Department of Lutheran World Service, on matters of joint interest in behalf of immigration of individuals, families, and groups of people.

St. Louis.—The Board for Missions in North and South America of The Lutheran Church—Missouri Synod announced here that it has applied for membership in the Division of Home Missions of the National Council of the Churches of Christ in the United States of America.

Approval of the application, it was reported in New York, is being recommended by the Home Missions Division to the membership committee of the National Council's General Board.

The Missouri Synod board said it voted

to participate in the NCCCUSA Division "to the extent our principles permit." Such participation, it was noted, does not imply denominational membership in the National Council.

Relationships of varying character are maintained with several units of the National Council, including its departments of Religious Liberty, Social Welfare, Stewardship and Benevolence, Church and Economic Life, and Worship and the Arts in the Division of Christian Life and Work; the Division of Foreign Missions, Church World Service, and the Broadcasting and Film Commission.

The Missouri Synod has insisted in the past upon "doctrinal agreement" before participating in joint services of public worship with other denominations or in the conduct of jointly controlled mission projects. Denominational executives asserted no change in policy was contemplated or involved in the application of the mission board.

Dr. William H. Hillmer, executive secretary of the Missouri Synod board, explained that the Division of Home Missions of the National Council "is a co-operative enterprise, which emphasizes information exchange and research in addition to providing a channel of co-operation for denominational boards that want to use it and to the extent each wants to make use of it."

Dr. Hillmer denied a statement emanating from sources outside the Synod that the application of the board represents "an apparent reversal" of previous policy. He termed the action an example of "developing co-operation where well-defined principle makes well-defined co-operation possible."

BRIEF ITEMS FROM RELIGIOUS NEWS SERVICE

St. Louis, Mo.—Fourteen archbishops and bishops, more than 225 priests, and official representatives of 210 colleges and universities, including 19 presidents, were among

those attending the dedication of the Pius XII Memorial Library here.

Built on the campus of St. Louis University, the \$4,250,000 structure houses more than 11 million microfilm pages of handwritten manuscripts from the Vatican Library and the university's own collection of nearly 600,000 volumes.

Stockholm. — The Swedish government has turned down an application by the Church of Jesus Christ of Latter-day Saints (Mormon) for permission to photograph (State Lutheran) Church of Sweden parish records of the last 70 years for purposes of proxy baptism of the dead.

Swedish Church records dated before 1890 have been photographed for the past 10 years by the Genealogical Society of Utah, an auxiliary of the Mormon body.

Members of the group believe that people who died without knowledge of Mormonism may be made adherents of that religion through baptism by proxy. For this reason they gather information about deceased relatives of living Mormons. Scandinavian Lutheran parish registers not only record religious ceremonies but also contain the official civil rolls of births, marriages, and deaths.

Last year opposition by Church of Denmark clergy forced the government of that country to defer enforcement of a directive requiring them to submit current parish records to regional offices for photographing by Mormons. A committee comprising both state church and government representatives was appointed to study the matter further.

Boston. — Any nation that resorts to birth control to settle problems of overpopulation is doomed to self-destruction, Auxiliary Bishop-designate Thomas J. Riley of Boston declared here.

Writing in the *Pilot*, official archdiocesan newspaper, he said any such nation also

would be subject to decimation by more numerous surrounding countries. "It is not without significance," he noted, "that the one nation which is frowning upon contraception is Red China. The Chinese government is striving to make its nation a world power by sheer weight of numbers."

"The Catholic Church has always taught, and will continue to teach," he added, "that contraception is essentially and unchangeably in violation of the law of God. Meanwhile married people must be urged to face the problem of overpopulation in their own families by means which are in accord with the fundamental principles of morality."

Bishop-designate Riley said the purposes of married life must be looked at from a point of view "more elevated than that of mere sexual gratification." The pleasures of marital intercourse, he said, "must be sought within the limits imposed for it by the law of God. The remedy for the problem of overpopulation is the constructive social planning which will follow the law of God."

Minneapolis, Minn. — A Lutheran church official here questioned the wisdom of having PTA meetings open with prayer, since, he said, such an organization is so closely connected with tax-supported public schools.

The Rev. S. E. Lee of Hawley, Minn., treasurer of the Evangelical Lutheran Synod (formerly the Norwegian Synod of the American Evangelical Lutheran Church), stated his views in a letter to the *Minneapolis Star*.

"A more serious thing in this matter of the opening prayer is the implication it has for a Christian," he wrote. "If I were asked to offer the prayer suggested by the organization, I would have to refuse because this prayer purposely eliminates the name of Christ in order not to offend those who do not believe in Him.

"Under these conditions sincere Christians cannot join in praying this prayer. To do so, would amount to denial of the One who gave

His life to save them and humbly asks that prayers be offered in His name."

A conflict over the PTA prayer has arisen in the PTA of Westwood School in Bloomington, Minneapolis suburb. Mr. and Mrs. Robert Franz unsuccessfully sought to have the prayer dropped.

The prayer, they said, not only excludes humanists and atheists, "but it violates the beliefs of those religions that do not adhere to a monotheistic doctrine and those individuals who while belonging to religious organizations do not as members have to accept the concept of a supreme deity."

Meanwhile a second Bloomington PTA, the Portland junior high school group, has decided that its members should say the prayer approved by the national PTA in unison before each meeting.

Tallahassee, Fla.—Public schools may be used as temporary places of worship during hours when school is not in session, the Florida Supreme Court ruled here.

The ruling upheld a Duval Circuit Court (Jacksonville) decision which dismissed a complaint of a group of Protestant churches and individuals against the Duval Board of School Trustees for allowing a Roman Catholic church group to use the Southside Estates Elementary School as a temporary place of worship.

Plaintiffs argued that permitting religious groups to use the school building was an indirect contribution of public assistance and thus violated the state constitution.

But the Supreme Court disagreed. In a unanimous opinion, written by Justice Campbell Thornal, the court ruled that a school board of trustees "has the power to exercise a reasonable discretion to permit the use of school buildings during nonschool hours for any legal assembly, which includes religious meetings."

The court added that use of the buildings would be subject to judicial review "should such discretion be abused to the point that

it would be construed as a contribution of public funds" aiding a particular religion or religious group.

The Supreme Court also noted that the protesting groups argued that any benefit to a religious group from the use of public property is in violation of the state constitution. To follow this argument literally, the court said, would lead to "almost absurd results."

New York.—An American Lutheran churchman visited Russia as one of five representatives of the World Council of Churches.

Dr. O. Frederick Nolde is a member of the delegation which left Geneva, Switzerland, on Dec. 1 to spend three and a half weeks in the Soviet Union as guests of the Moscow Patriarchate of the Russian Orthodox Church.

As director of the Commission of the Churches on International Affairs, Dr. Nolde is an associate general secretary of the World Council, with offices in New York. He is also dean of the Graduate School of Lutheran Theological Seminary at Philadelphia.

In his CCIA post Dr. Nolde closely follows the work of the United Nations. He is particularly concerned with human rights, religious liberty, and world peace. He has frequently been present at international conferences in Europe and has visited church and governmental officials in Asia.

The delegation's itinerary, arranged by the Moscow Patriarchate, started with a four-day visit in Moscow and was to include a four-day visit in Soviet Armenia and shorter stopovers in Riga, Kiev, and Leningrad.

It was expected that at least two formal meetings would be held with Russian Orthodox Church leaders in Moscow and the visitors would also talk with leaders of the Lutheran, Baptist, and Armenian churches in the Soviet Union.

Purpose of the visit is to continue the "get acquainted" process, which got under way when two representatives of the patri-

archate spent four weeks visiting the World Council's headquarters in Geneva.

New York.—Russian libraries have Bibles, but they are not accessible to the ordinary Soviet citizen, the American Bible Society's Advisory Council was told at its 41st annual meeting here.

All religious books in Soviet libraries are classified as research material available to "specialists" only, meaning that only a priest of the Russian Orthodox Church can get such a volume for reading, said Miss Barbara Wolfe, who served as a Russian-speaking guide at the U. S. Moscow Fair last summer.

Miss Wolfe, who was formerly connected with the Free Europe Exile Relations in Paris and now works for the State Department, added that, nevertheless, the Bible has not been forgotten in Russia and is "desperately wanted."

As proof she cited her own experience with the "disappearing Bible" at the Moscow Fair. Miss Wolfe served with the special book display which contained a limited collection of Russian and English Bibles among some 8,000 other books published in the U. S.

She recalled that in a week or so all the Bibles were gone, including those in English and other languages. Then a rumor was started in Moscow that "the Americans are giving away free Bibles," she said, "and there was a constant demand for Bibles which were no longer available."

"The American Bible Society came to our rescue with a shipment of some 50 Russian Bibles and a new collection of English editions," Miss Wolfe said.

She also said that the question of religion was frequently brought up in her often prolonged discussions with young students at the fair.

"Religion is not a dead issue in the Soviet Union, and the best way to keep it alive is to distribute Bibles," she concluded. "If each American going to Russia as a tourist would take only one Bible with him and hand it to a stranger on the street, great things could be accomplished."

Washington, D. C.—Dr. Paul C. Empie of New York asserted here that Lutherans, as the third largest Protestant group in the United States, are being taken more seriously than ever before by other denominations.

Speaking to 47 Lutheran theological students from 13 countries, Dr. Empie attributed the rising influence of the Lutheran Church to its Americanization. He said national origins are being abandoned and the churches are entering the mainstream of American life.

"The day of usefulness of isolation is over," he added.

Strong impetus to this development has been given by Lutheran mergers now in progress, he said, one bringing together those of Norwegian, Danish, and German background, the other uniting those of Swedish, Danish, Finnish, and German ancestry.

The seminarians heard Dr. Empie, executive director of the National Lutheran Council, at the beginning of a five-day overseas Lutheran theological students' conference sponsored by the NLC, Nov. 25—29. The first two days were spent in the nation's capital and the final three on the campus of Lutheran Theological Seminary at Gettysburg, Pa.

Purpose of the conference was to discuss the work and mission of the Lutheran Church in America. Dr. Empie spoke on what the mergers between Lutheran bodies mean and what lessons can be drawn from them.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

NEW FRONTIERS FOR SPIRITUAL LIVING. By Charles A. Behnke. St. Louis: Concordia Publishing House, 1959. 106 pages. Cloth. \$2.00.

The author has rendered his aging fellow believers a great service by writing these 43 meaty, edifying meditations. He offers the reader help in trouble, encouragement to be patient when trials threaten to overwhelm him, hope when doubt beclouds his vision, and assurance of the nearness of God when loneliness begins to settle around him. Morning and evening prayers for one whole week as well as several additional prayers that fill certain needs of aging people and ten hymns that never grow old are included. The reviewer is convinced that pastors will be glad to recommend this book to their people.

ALEX W. C. GUEBERT

LUTHER'S WORKS. Volume 36: *Word and Sacrament II*. Edited by Abdel Ross Wentz. Philadelphia: Muhlenberg Press, 1959. 389 pages. Cloth. \$5.00.

The name of Abdel Ross Wentz as editor on the title page guarantees the literary quality of the English which Luther speaks in this volume. Credit also goes to Frederick C. Ahrens and to A. T. W. Steinhäuser, one of the translators for the Philadelphia edition of Luther's works. The selection of Luther's writings in this volume should insure a flood of orders for the publisher. These are the titles: "The Babylonian Captivity of the Church"; "The Misuse of the Mass"; "Receiving Both Kinds in the Sacrament"; "The Adoration of the Sacrament"; "The Abomination of the Secret Mass"; and "The Sacrament of the Body and Blood of Christ, Against the Fanatics." L. W. SPITZ

THE RIDDLE OF ROMAN CATHOLICISM. By Jaroslav Pelikan. New York and Nashville: Abingdon Press, 1959. 272 pages. Cloth. \$4.00.

Congratulations to Jaroslav Pelikan, professor of historical theology of the Federated Theological Faculty of the University of Chicago, and sometime professor of historical theology of Concordia Seminary, for winning the \$12,500 Abingdon Award for *The Riddle of Roman Catholicism*.

After an introduction on "The Problem of Roman Catholicism," the author treats "The Evolution of Roman Catholicism," "The Genius of Roman Catholicism," and "A Theological Approach to Roman Catholicism." The subtitle on the dust jacket is even more telling, "Its history, its beliefs, its future." The riddle, the problem, the genius, the burden, the challenge — the words are there with vibrant phrases, salty sentences, and punchy paragraphs. They carry the reader along, and even though he may not be certain at all times whether or not the author is speaking for or against Roman Catholicism, he is certain that the author must be heard. When he has finished reading the book, he will try to puzzle through the whole problem, reread at least some sections of the book, and feel himself compelled to go further into the riddle.

Luther had this to say of the Romanists (Pelikan edited the translation): "I must concede them the honor — and I shall not deprive them of it — that they have Baptism, the Sacrament, the name of the Christian Church, the Lord's Prayer, the Creed, the Gospel, God, Christ, and Holy Writ. All these they share with us. They are invested

with an office. Christ could not depose the Levites either. But here I draw the line, and here I renounce them, as I insist with Christ: 'Believe and obey the Gospel, or surrender your priesthood.' Thus we also say to the pope and the bishops, who boast that they are God's people: 'That means nothing. You must either obey the Gospel or go to pieces. Unless you obey the Gospel, you are all lost, monks and priests, as the Jews were here.' This is the meaning: 'If you popes, bishops, and priests want to be and remain the Christian Church, you must heed the Gospel.' That is how Christ must talk to them." In repeating these words of Luther this reviewer is not merely harking back to 16th-century polemics. It is to shape up the dual emphasis which Pelikan brings in his book. Luther has a sharp note when he pointedly says: "Similarly, the pope is the Christian Church inasmuch as he holds to Baptism, the Gospel, and Holy Writ, but since he is the enemy of God and of all Christians, he has fallen away from Christ and Baptism and has the devil as his father."

The survey of the history of Romanism, which Pelikan makes, is tantalizingly brief. Some of the statements seem too broad, e. g., that every list of apostles' names has Peter's name first (p. 35). Gal. 2:9 is not a complete list of all the apostles' names, but of the three pillars mentioned, Peter is the second. Can such an observation weaken the argument that "the primacy among the apostles belonged to Peter"? (P. 35) Surely the compromise and accommodations of Rome throughout the centuries vitiated the "identity" which the church should have kept—in, but not of, the world. This is true not least of all of the compromises with paganism in the period of transition to the early Middle Ages, as Henry Osborn Taylor and James Westfall Thompson, to name but two authorities, have shown.

The role of monasticism in the annals of Romanism may help in part to solve its riddle. Vital enough to experience repeated

reform movements within itself, strong enough to withstand jealousies and rivalries among its various manifestations, diversified enough to provide vast resources for the church, monasticism deserves a careful scrutiny by Protestantism.

In monasticism there are abuses, even as there are other abuses in Romanism. Popular piety, as Pelikan points out, may make more of the tabernacle on the altar or of novenas than some theologians within the Roman Church would wish. What about Corpus Christi Day? The 16th-century reformers did not hesitate to use the word "idolatry." It may be a good word to dust off for the 20th century.

Popular piety will not be too concerned about Thomism—the intellectuals within the Roman Church are. Pelikan has given a lucid presentation of the teachings of the angelic doctor.

Thomism, however, is not the answer which Lutheran theologians will accept for "the unity we seek." For some Protestants there is a *Heimweh* for Rome; there are conversions, and there is leakage. This reviewer is reminded of the fable by Salvador de Madariaga about Litvinoff's total disarmament plan and repeated by *Time* anent Khrushchev's proposals to the UN. After each of the animals had proposed the banishment of the weapons he did not have, the bear proposed that everything be abolished except the great universal embrace. Rome's embrace, too, must be avoided.

Perhaps we ought to be concerned about the menace rather than the riddle of Romanism. However, we must be confronted with its riddle, carefully examine the doctrine, the practices, the theology, the institutions within the church, before we can honestly shout about its menace. Pelikan's book is a good book with which to begin such a study. It will stimulate further study. A teacher will not want higher praise than this for his instruction.

CARL S. MEYER

LUTHER'S WORKS. Vol. 51: Sermons 1.

Edited and Translated by John W. Doberstein. General editor: Helmut T. Lehmann. Philadelphia: Muhlenberg Press. xxi, 392 pages, with indexes of names and subjects and Scripture passages. \$5.00.

Of utmost importance is the editor's 10-page introduction to Luther's preaching, in which he describes the formidable problem of arriving at what he may have originally said, the modes by which his sermons have come down to us, the theological progress in his preaching (with 1521 the watershed), the motifs of his preaching, and particularly his Law and Gospel. Interesting is his choice of the 43 sermons in the volume, beginning with "possibly Luther's earliest extant sermon" and closing with the last, which he delivered shortly before his death. He points out that other volumes in the American edition contain sermons, and several more are planned for this section of the series on sermons in particular. The annotations at the head of each sermon as well as the footnotes are most valuable. Readers of Luther's sermons often get the feeling that they are sifting diamonds by the handfuls rather than revolving one large cut and polished gem in their hands. Even the Gospel comes short, bulkwise, in many of the sermons. These sermons will illustrate this situation, and the introduction and annotations will explain the phenomenon. Every reader will find his favorites. This reviewer wants to shout out loud as he reads Luke 2:1-14 for Christmas 1530 (p. 211 ff.), on "that second faith" that Jesus is Savior and not merely Mary's Son; or "On the Sum of the Christian Life" from 1532, on 1 Tim. 1:5-7, evidently one of the best recorded sermons; or the sermon at the Baptism of Bernhard von Anhalt in 1540. We look forward to further volumes in this unit on preaching.

RICHARD R. CAEMMERER

LUTHER'S WORKS. Vol. 23: Sermons on the Gospel of St. John: Chapters 6-8.

Translated by Martin H. Bertram. Jaroslav Pelikan, editor. St. Louis: Concordia Publishing House. 1959. 422 pages and indexes of names, subjects, and Scripture passages. \$6.00.

Luther preached these sermons on Saturdays Nov. 5, 1530, to March 9, 1532, while replacing Bugenhagen in his Wittenberg pulpit when Bugenhagen was introducing the Reformation in Luebeck. The 45 sermons progress in expository form from John 6:26 to John 8:41. The Wednesday sermons during the same period have already been published as Vol. 21 of the American edition titled *Commentary on the Sermon on the Mount*. Aurifaber first published these sermons in 1565 on the basis of notes taken by Veit Dietrich, George Roerer, Anthony Lauterbach, and Philipp Fabricius; these notes no longer exist. Luther was in poor health through most of this period. The reader will be much interested in Luther's "Johannine period." He will be surprised that it began so early—shortly after Augsburg. He will find it remarkable that Luther can immerse himself completely in the Johannine sphere and give minimum reflection of the previous preoccupation with Romans or Galatians. Christ's references to the eating of His flesh and drinking of His blood in John 6 are carefully differentiated from the Sacrament (note p. 118 to v. 51), but Luther does not stress Christ's giving Himself into death on the cross. Rather is his chief concern with the concept of the eating and drinking. This is faith, and a faith which is more than thinking (note pp. 47 ff., 123, 128, 144). Remarkable is Luther's dictum on John 6: 45, 46: "Moses and the prophets preached; but in their sermons we do not hear God Himself . . . God's words . . . cannot be different from His nature and disposition, and He is goodness, grace, and mercy" (p. 98). Interesting is Luther's interpreta-

tion of John 8:31,32: "Christ . . . says: 'You will know the truth,' that is to say: He will truly redeem you" (p.393). The chief personal applications concern the teachings of Romanists or fanatics from which the people had to be protected. But the preaching style is utterly direct, couched in the terms and often the proverbial idioms of the people.

RICHARD R. CAEMMERER

FUNDAMENTALISM AND EVANGELISM. By John R. W. Stott. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1959. 80 pages. Boards. \$1.50.

The two nouns of the title each caption a section of the book. The historical section on fundamentalism is a brief but good overview of this movement. The section dealing with evangelism has some valuable points; however, the paragraphs on decision making and conversion need more emphasis on the work of the Spirit of God through the means of grace.

CARL S. MEYER

A SOLDIER'S MESSAGE. By D. C. N. New York: Comet Press Books, 1958. 156 pages. Cloth. \$3.50.

On June 24, 1859, Napoleon III and Victor Emmanuel badly defeated the Austrians at the famous battle of Solferino. General Gaston de Sonis, hero of the book from the pen of an unidentified cloistered Carmelite nun, was no forced recruit, but he served his country ably and was elevated to the generalship on the field of this battle. De Sonis died on Aug. 15, 1887. The work is of interest for presenting a word picture of Roman Catholic piety. The general is under present consideration for beatification by the Catholic Church. The book is not recommended for the general reader. Interesting is the report of the exhumation for the process of beatification. After 42 years the body of this unembalmed *miles Christi* was found to be in a perfect state of pres-

ervation. A brief bibliography is found on page 156.

PHIL. J. SCHROEDER

REVELATION AND THE BIBLE! CONTEMPORARY EVANGELICAL THOUGHT. Edited by Carl F. H. Henry. Grand Rapids: Baker Book House, 1958. 413 pages. Cloth. \$6.00.

This is, no doubt, the most complete and helpful collection of articles by 24 conservative Bible scholars in England, Scotland, Holland, France, and the United States composed in defense of the Bible's divine authority and reliability as the God-breathed Book. In support of this premise it offers learned and exhaustive essays on practically all aspects of divine revelation, general and special, Biblical inspiration, Christ's use of Scripture, the New Testament use of the Old Testament, the canon of the Old Testament, the Apocrypha, the canon of the New Testament, the church doctrine of inspiration, contemporary views of inspiration, the phenomena (problems) of Scripture, e.g., its text, chronology, numbers, often seemingly contradictory, Gospels, and the like, the evidence of prophecy and miracle, the witness of the Spirit in Scripture, the principles of Biblical interpretation, archaeological confirmation of the Old Testament and the New Testament, reversals of Old Testament and New Testament criticism and their meaning for conservative Biblical scholarship, the authority of Scripture, and its unity. For further study there is added a selective bibliography, supplementing each contribution, and for helpful study an author index and a subject index. While the contributions are in their very nature both apologetic and polemical, they are free from rancor, and despite their decisive conservatism, objective and winsome. They are written in lucid language to make them accessible even to such as have not received a special theological training.

JOHN THEODORE MUELLER

WILHELM MARTIN LEBERECHE DE WETTE ALS PREDIGER UND SCHRIFTSTELLER. By Paul Hand-schin. Basel: Verlag Helbine and Lichtenhahn, 1959. 336 pages. Paper. Sw. Fr. 19.30.

Wilhelm M. L. De Wette was one of the most influential theologians of the 19th century. This volume discusses and presents some of his less familiar literary output—his sermons and nontheological productions, including a drama, a libretto for an opera, and two didactic romances. His high moral earnestness and his serious attempt to bridge idealistic theology and traditional belief are well documented here. In addition to his academic work, he enjoyed an occasional guest-preaching assignment. For him the best sermon was one that displayed rich doctrinal content combined with practical concerns. To be truly effective the pastor "should stand in a true inner relation with Christ, cling to Him in faith and love, and live in His spirit." Inasmuch as the aim of the sermon should be to promote unity in the faith, the pastor should not impose his own private theological views on his hearers, but deal with what he shares in common with his congregation. The 20 sermons included in this volume well illustrate De Wette's homiletical ideals. Because in them he largely transcended his intellectual and philosophical self they retain to this day a contemporary flavor and will repay careful study.

FREDERICK W. DANKER

THE POWER OF GOD IN A PARISH PROGRAM. By Joseph E. McCabe. Philadelphia: Westminster Press. 1959. 164 pages. Cloth. \$3.50.

Once in a great while a man comes along who challenges the existing order of things. Such a man is Joseph McCabe, former Navy chaplain, pastor of a suburban Presbyterian Church, and now a college president. Instead of bending under the existing order regulat-

ing pastoral calls, funerals, weddings, baptisms, evangelism and stewardship, McCabe looks at the New Testament undergirding and comes up with a solid, imaginative parish program. In 11 areas of church work, he describes the problem as he found it, relates how his parish faced the difficulty, and gives the results. If you are willing to pay a dime per new idea—practical, but never a mere gimmick or "program"—then you will be happy you discovered this book. The Lutheran reader will be excited about the author's conception of what a Christian wedding or funeral should and might be but will be disappointed in finding Baptism treated as something slightly less than a sacrament.

DAVID S. SCHULLER

THE RECOVERY OF UNITY. By E. L. Mascall. London: Longmans, Green and Co., 1958. xiii and 242 pages. Cloth. 25/net.

Mascall, Priest of the Oratory of the Good Shepherd, endeavors to point the way to unity between Protestantism, particularly Anglicism, and Romanism, not by compromise, but by honestly facing the theological differences which now separate the churches. His survey of existing differences takes him into a rather broad area of historical theology. Clericalism, Pietism, Mysticism, Nominalism, and other "isms" come under his scrutiny. The last two chapters are devoted to the church and the papacy. The Roman doctrine of the papacy is censured, but his earnest desire for union with the Latin church tempers his criticism. Quoting Nygren on the deepest difference between Roman Catholicism and Luther, namely with respect to the doctrine of justification, he says: "As far as my own position is concerned, I can gratefully affirm that, at any rate in its essential features, the view which Nygren describes as the Catholic view is the one I myself hold" (p. 84). Since he agrees with the Roman doctrine of justification,

Mascall should not find it difficult to reach an understanding with Rome on the points of faith and order with which he does not agree, including the doctrine of the papacy. For many points of disagreement between Protestantism and Romanism Mascall obviously did not find room in this volume.

L. W. SPITZ

DEEP FURROWS. By I. W. Moomaw. New York: Agricultural Missions, Inc., 1957. 192 pages. Cloth. \$2.50.

No swivel-chair theorist, Ira W. Moomaw speaks out of sixteen years of village service in India as well as repeated field trips to Southern Asia, the Middle East, Africa, and Latin America. Representing Agricultural Missions, Inc., and the Rural Missions Co-operating Committee of the Division of Foreign Missions (NCCCUSA) he illustrates the principles of helping needy villagers around the world help themselves to a better life. While he insists that "the spoken word should always pilot the parish ministry" (p. 6), he is impatient with any superficial verbalizing of the Gospel and contends that it must plow deep furrows in men's lives. He sees oral evangelism and the witness by deeds of love not as mutually exclusive alternatives but as necessary correlates.

Every missionary who works with village people will profit from the theological insights, practical know-how and varied experience brought together from all parts of the inhabited world, the *oikoumene*, by one who stoutly believes that man is a psycho-physical unity and that Christ is the Lord of all of life. The rural pastor in the U. S. A. and Canada will find his horizons widened and may, indirectly, be stimulated to lead his more prosperous farmers in helping struggling tillers of the soil abroad to find salvation for both their soil and their souls.

Certainly, amid all our talk of creating indigenous churches today, we must also pay careful attention to the matter of creating

the economic basis for self-support. One does not have to be a Marxist to maintain that the Church has a necessary economic foundation.

W. J. DANKER

A NEW QUEST OF THE HISTORICAL JESUS: STUDIES IN BIBLICAL THEOLOGY NO. 25. By James Robinson. Naperville: Alec R. Allenson, Inc., 1959. 128 pages. Paper. \$2.25.

The basic premise of this book is that the modern view of history, with its emphasis on the existential selfhood of persons, opens the possibility for a fresh quest of the historical Jesus, after *Formgeschichte* and the study of the kerygma helped deal the death-blow to the 19th-century life-of-Jesus quest. Modern historiography helps guide us, says Robinson, to the realization that the central ingredient of the kerygma, namely God's eschatological action, is present also in Jesus' own message; for the "authentic" sayings of Jesus indicate that He gives Himself wholeheartedly to the eschatological situation signaled by John the Baptist and thus realizes His own history, His selfhood. Thus we have a continuity not only between the proclamation of the church and of Jesus but also between the Christ of faith and the Jesus of history. The authentic sayings of Jesus lend themselves to an analysis which reveals a formal pattern analogous to that in the epistles, suggesting a common "christological" denominator.

This study is a penetrating discussion of the quest for the historical Jesus. It aims to validate theologically and historically the possibility, legitimacy, and necessity of a new quest. But despite the author's vehement reaction to the 19th-century idealism, one wonders whether the "new quest" really represents a new trend. Ultimately the Jesus arrived at with the help of modern historiography, as demonstrated in this study, comes perilously close to being a mere exemplar of what it means to be aware of what self-

hood involves. A vital element in the chain of proof is the isolation of "authentic" sayings of Jesus. The criteria for determining these would seem to require considerable more discussion than Robinson has allotted to them.

FREDERICK W. DANKER

WHO WROTE ISAIAH? By Edward J. Young. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958. 88 pages. Cloth. \$1.50.

The professor of Old Testament of Westminster Theological Seminary, one of the ablest American conservative scholars, presents the case against the multiple authorship of the Book of Isaiah. In brief compass and in nontechnical language Young demonstrates that this question is not as settled an issue as many claim it is. External and internal evidence is marshaled against this "most assured result of Old Testament scholarship" (Sellin). He insists first and above all that this question involves the 21 quotations from all parts of Isaiah which the New Testament attributes explicitly to Isaiah. "What settles the issue once and for all is the witness of the N. T." (p. 9). He rejects the possibility that our Lord and the N. T. writers were merely referring to a collection of writings which were generally known as the Book of Isaiah.

WALTER R. ROEHRS

DER IRDISCHE JESUS UND DER CHRISTUS DES GLAUBENS: SAMMLUNG GEMEINVERSTÄNDLICHER VORTRÄGE, 215. Von Hermann Diem. Tübingen: J. C. B. Mohr (Paul Siebeck), 1957. 20 pages. DM 1.90.

This little essay is a Barthian's answer to the basic problem posed by Bultmann's school: Must we be content with a mythological Lord, the creation of the church, or is the exalted Lord of the church in continuity with Jesus of Nazareth, that is, are the two identical? Diem approaches the problem by asking a historical question, whether one

can locate a continuity between the proclamation of the exalted Lord through His church and that of the historical Jesus. He supports a positive answer to this question with the Son-of-man sayings in which Jesus claims that a recognition of the significance of His person determines acquittal by the Son of man in the eschatological judgment. Having demonstrated to his satisfaction that the historian's question can be answered affirmatively, he moves on to the theological question whether the exalted Christ of the church is identical with Jesus of Nazareth. The answer to this question is found in the existential situation of the church's current proclamation.

This essay represents the digest of a major contribution to the new quest for the "historical Jesus." It should be translated.

FREDERICK W. DANKER

THE WORLD OF THE OLD TESTAMENT. By Cyrus H. Gordon. Garden City, N. Y.: Doubleday & Co., Inc., 1958. 312 pages. Cloth. \$3.95.

This revised and enlarged edition of *Introduction to Old Testament Times* (1953) by the professor of Old Testament at Brandeis University has the same purpose as its predecessor: "to establish the Biblical world in its larger setting and to show the impact of the surrounding civilizations on the ancient Hebrews" (jacket). One of the distinctive emphases of Gordon's presentation is "the placing of the Hebrews in their East Mediterranean context" (p. 7) which includes the Caphtorian (Mycenaean) and the Ionian sphere of influence.

On the basis of his comparative studies Gordon insists on the greater antiquity of many religious concepts and the written sources. The almost unanimous opinion of scholars notwithstanding, he declares the view that Deuteronomy "was forged shortly before its alleged discovery in 621 B. C. is based on false premises" (p. 246). He also warns

against dealing fast and loose with the O. T. text.

But the reader to whom the O. T. is more than the evolution of religious and ethical ideals, generated by human insights, will be disappointed to find the similarities of Israel environment stressed to the point where the uniqueness of the O. T. as a revealed religion all but vanishes. This leveling process is at work not only in the patriarchal and Mosaic period but down to the prophetic era. On the basis of Gordon's book one could assemble material for a discussion of the religion of the Hebrews but hardly for a theology of the O. T., whose validity is upheld and fulfilled in the N. T. WALTER R. ROEHRS

MATTHEW, APOSTLE AND EVANGELIST: A STUDY OF THE AUTHORSHIP OF THE GOSPEL OF MATTHEW. By Edgar J. Goodspeed. Philadelphia: The John C. Winston Co., 1959. ix and 166 pages. Cloth. \$3.50.

This book is an isagogical rhapsody on the theme "The Greeks Hated Anonymity." Goodspeed lays great stress on Is. 8:16-18 as a possible clue to identity of the author of the first Gospel. Like Isaiah, Jesus searched for a secretary who would seal up His teaching for the future. The logical candidate? Matthew, the tax collector, a whiz at figures, a man of ready pen. Repeated emphasis is placed on the mathematical formula reflected in the genealogy of Matt. 1. Goodspeed declares that a mathematical mind is at work here, that Jesus is the leading figure of the seventh group of sevens (the three groups of 14 divide into six groups of sevens). But little notice is taken of the fact that Jesus Himself is number 13 in the third group of 14 and not the first in a new series. With respect to the question of Greek distaste for anonymity, no satisfactory explanation is given for the church's erroneous ascription of Hebrews to the apostle Paul. Yet this New Testament writing is one of the most

elegant Greek productions. In his zeal to defend the traditional authorship of the first Gospel, Goodspeed depreciates the order and accuracy of Mark's account without doing justice to Mark's theological concerns. An annoying amount of repetition is evident throughout the volume. The 159 pages could easily have been compressed into 35 without appreciable loss, but with a saving of time and money for the reader.

FREDERICK W. DANKER

POWER THROUGH PENTECOST. By Harold J. Ockenga. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. 128 pages. \$2.00.

Ockenga is a great name among American evangelicals: pastor of the famous Park Street Church in Boston, first president of the National Association of Evangelicals, first president of Fuller Seminary, across the continent, in Pasadena. This volume, in a series titled "Preaching for Today," sets forth messages on the Holy Spirit in a closely outlined and condensed style, with ample Biblical documentation. Of the 13 chapters or addresses, the 12th, "The Cross in Christian Experience," affirms the Gospel of the atonement and makes it basic to Christian life and service. This chapter briefly notes that it is the truth of the redemption "which the Holy Spirit uses in regenerating and renewing the nature of the believer" (p. 117). The book is a personal testimony by Harold John Ockenga to the "deeper life" which the Spirit has worked in him, and every Christian will rejoice with him in what the Spirit has accomplished in and through him. In this reviewer's opinion the theoretical presentation of the book leaves more to be desired than the practical testimony of the author's life and ministry. As "prerequisites" or means through which the Spirit operates in achieving, not simply the first conversion but the deeper and higher stage of Christian experience, Ockenga lists frequently, not the redeeming message of Christ but confession,

consecration, prayer, faith, and obedience (pp. 22—24; 106—108, 126). Rom. 6 is set forth as a picture of the Christian's sanctification in which he is identified with Jesus Christ on Calvary; "by accepting the position of crucifixion, one wins victory over sin" (p. 118). Romans 7 describes Paul's testimony to a period of sinful living to which he reverted, refusing to accept his position of crucifixion. Rom. 8 describes his victory over the flesh (cf. p. 127). Thus the work of the Spirit is defined in this book as operating on two levels—the first at conversion, the second in a Pentecost experience; the first by the Gospel of Christ, the second by Spirit baptism and by personal decision, surrender, and faith. Ockenga says so many glowing and helpful things about consecration and prayer that it becomes difficult to discern his repudiation of the *simul iustus et peccator* principle at work in even the most advanced Christian, as in Rom. 7, and with it the replacing of the Word of the atonement by a series of human acts and impulses of the sanctified Christian. This is the process of revival substituted for the process of Word and Sacrament.

RICHARD R. CAEMMERER

PREACHING VALUES IN THE EPISTLES

OF PAUL. Vol. 1: Romans and First Corinthians. By Halford E. Luccock. New York: Harper, 1959. 213 pages and notes. \$3.50.

Anything by Halford Luccock is interesting. This projected series of volumes continues an earlier quest, *Preaching Values in the New Translations*, The New Testament in 1928, the Old in 1933. From Romans, 72 short texts or phrases are treated briefly; from First Corinthians, 70. Many angles are chosen from the Phillips translation. Often Luccock's purpose is, frankly, novelty, and for jaded preachers and people this may not be amiss. Often the notes on a great text, like Rom. 1:16 or 1 Cor. 2:14, bring material

quite on the periphery of the intended sense. Sometimes, as on 1 Cor. 14:20, whole paragraphs of preaching unfold irresistibly. And often we wish that Luccock had kept on looking at some of the texts which he passed by. Few preachers will want to quote from the Luccock scrapbooks verbatim. But they will profitably copy his zest for practical suggestion and exciting relevance in the Scriptures.

RICHARD R. CAEMMERER

THE MEANING OF WORSHIP. By Douglas Horton. New York: Harper, 1959. 145 pages and index. \$2.75.

The former dean of Harvard Divinity School, for 17 years an executive of the Congregational Christian Churches and leader of the ecumenical movement, departs from the customary content of the Beecher Lectures at Yale, preaching, to consider the church's worship. "Preaching" and "sermon" do not appear in headings or index, although he uses the preaching of Thomas Hooker to illustrate a crucial section of his subject, how the incarnation, atonement, and salvation of Christ can be re-enacted in the life of the worshiper. The author tries to develop a theory of worship from the broadest premises possible, yet at the same time, to express his own point of view as specifically Christian. He affirms Christ as the core of the Church and its worship, "the Mediator" with God "because he is the best" (p. 58), but stresses worship and the entire life of the church and the churches as not simply the experience of the mediation, but the re-enactment of the life and meaning of Christ in the worshiper. The author is highly conscious of differences between denominations and between Christian and non-Christian, and of doubt concerning many of the Biblical materials of worship forms. He urges that the minister should neither destroy the creed of the worshiper nor set up a system of thought "in such hallowed precincts that no breath of newness can ever reach it" (p. 105). Inter-

esting is the description of the gains of common worship to be inserted into routines such as parish meetings and administration. Horton seeks to analyze the common denominators of sacramental forms able to bridge the gaps between denominations. His visions of ecumenical order parallel those which E. Stanley Jones publicized some years ago, a sort of federated organism of denominations. He feels that there is already a consensus of faith. Beautifully written, this book baffles because of the recurrent question in the reader: Can Dean Horton communicate his vision of ecumenical worship to others? What word of God is at his disposal to do it?

RICHARD R. CAEMMERER

ST. ODO OF CLUNY, by John of Salerno, and *ST. GERALD OF AURILLAC*, by St. Odo (trans. Dom. Gerard Sitwell, O.S.B.). New York: Sheed and Ward, 1958. xxix + 186 pages. Cloth. \$4.50.

This is one in a series, *The Makers of Christendom*, under the general editorship of Christopher Dawson. It typifies the objective of the series—to present Christian biographical (and autobiographical) documents from the opening of the Christian era to the present day. One would indeed be disappointed not to see considerable mention made of St. Odo in such a series, and the pious layman, Gerald of Aurillac, deserves a place in the biographical roster as well. John of Salerno, canon at Rome, later prior, perhaps at Salerno, was a contemporary of the second abbot of Cluny.

John does a sober and truthful biography of Odo, emphasizing the Samuelian childhood of his spiritual godfather and recounting in vivid detail incidents, small and great, from the life at the Aquitanian foundation which became influential in the life of the medieval church and was significant in fixing the status of the papacy over against imperial interference. Of special interest to the scholar is the cultural impact of Cluny on the bar-

baric times after the Carolingian debacle. Notable in John's biography is elemental simplicity so alien to our contemporary culture. The bibliographical material is well documented.

Gerald of Aurillac was a layman of noble birth. The biography by Odo describes the times around 855, the year of Gerald's birth. Much in the biographical sketch is typical of medieval piety. There are the ascetic practices and a goodly share of near miracles. The biography is actually more of a word picture of Odo than of the subject he writes about. The medieval biographies may be read with real profit despite our disagreement with much of the theology and our questioning of the authenticity of a great deal of the material presented. The explanatory notes add much to the volume.

PHIL. J. SCHROEDER

INSIDE METHODIST UNION. By James H. Straughn. Nashville: The Abingdon Press, 1958. 192 pages. Cloth. \$3.00.

THE LONG ROAD TO METHODIST UNION. By John M. Moore. Nashville: The Methodist Publishing House, 1943. 247 pages. Cloth. \$3.00.

Straughn, Moore, and Hughes sat at the presiding officer's desk at the Kansas City convention on May 10, 1939, when the plan of union was adopted and the Methodist Church was organized. Both Straughn's account and the older work by Moore adopt the historical approach. Both contain some detailed documents of value for the history of the union of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. Moore's work has greater value for the historian, Straughn's for the churchman, in appraising unification. Both works are contributions to American church history and the history of ecumenicism.

CARL S. MEYER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

Great Women of the Christian Faith. By Edith Deen. New York: Harper & Brothers, 1959. xix and 428 pages. Cloth. \$4.95.

The Price Tags of Life. By C. Roy Angell. Nashville: Broadman Press, 1959. 125 pages. Cloth. \$2.75.

The Story of the Revelation. By Otis Madison Hayward. Cambridge, Md.: Revelation Press, 1959. xii and 363 pages. Cloth. \$4.95.

The New Shape of American Religion. By Martin E. Marty. New York: Harper & Brothers, 1959. x and 180 pages. Cloth. \$3.50.

The Bible in the Making. By Geddes MacGregor. Philadelphia: J. B. Lippincott, 1959. 447 pages. Cloth. \$6.00.

The Layman's Bible Commentary, ed. Balmer H. Kelly. Vol. 1: *Introduction to the Bible*; K. J. Foreman, B. H. Kelly, A. B. Rhodes, B. M. Metzger, and D. G. Miller; 171 pages. Vol. 2: *Genesis*; by Charles T. Fritsch; 127 pages. Vol. 14: *Hosea, Joel, Amos, Obadiab, and Jonah*; by Jacob M. Meyers; 176 pages. Vol. 18: *Luke*; by Donald G. Miller; 175 pages. Vol. 22: *Galatians, Ephesians, Philippians, and Colossians*; by Archibald M. Hunter; 144 pages. Richmond: John Knox Press, 1959. Cloth. \$2.00 each; 4 or more, \$1.75 each.

I Have Called You Friends: The Story of Quakerism in North Carolina. By Francis C. Anscombe. Boston: The Christopher Publishing House, 1959. 407 pages. Cloth. \$5.00.

Gnosticism and Early Christianity. By Robert M. Grant. New York: Columbia University Press, 1959. ix and 227 pages. Cloth. \$4.50.

Le Prophète Jérémie. By A. Aeschmann. Paris: Éditions Delachaux et Niestlé, 1959. 245 pages. Paper. Fr. Sw. 9.50.

La Sagesse de Dieu: Explication de la première Épître aux Corinthiens. By Gaston Deluz. Paris: Éditions Delachaux et Niestlé, 1959. 294 pages. Paper. Fr. Sw. 10.

Saved by His Life: A Study of the New Testament Doctrine of Reconciliation and Salvation. By Theodore R. Clark. New York: The Macmillan Co., 1959. xv and 220 pages. Cloth. \$4.50.

Mysticism and the Modern Mind, ed. Alfred P. Stiernotte. New York: The Liberal Arts Press, 1959. xiv and 206 pages. Cloth. \$4.50.

The Savoy Declaration of Faith and Order 1658, ed. A. G. Matthews. London: Independent Press, 1959. 127 pages. 9/-.

Confirmatio: Forschungen zur Geschichte und Praxis der Konfirmation, ed. Kurt Frür. Munich: Evangelischer Presseverband für Bayern, 1959. 202 pages. Cloth, DM 13.20; paper, DM 11.20.

The New Testament and Mythology. By Burton H. Throckmorton, Jr. Philadelphia: The Westminster Press, 1959. 256 pages. Cloth. \$4.50.

The Christology of the New Testament (Die Christologie des Neuen Testaments). By Oscar Cullmann; trans. Shirley C. Guthrie and Charles A. M. Hall. Philadelphia: The Westminster Press, 1959. xv and 342 pages. Cloth. \$6.50.

Readings in the Psychology of Religion, ed. Orlo Strunk, Jr. Nashville: Abingdon Press, 1959. 288 pages. Cloth. \$4.50.

Greek Horoscopes. By O. Neugebauer and H. B. Van Hoesen. Philadelphia: The American Philosophical Society, 1959. ix and 231 pages. Cloth. \$6.00.

Christianity and Communism: An Inquiry into Relationships, ed. Merrimon Cuninggim. Dallas: Southern Methodist University Press, 1958. xii and 136 pages. Cloth. \$4.00.

The First and Second Epistles to the Thessalonians. By Leon Morris. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. 274 pages. Cloth. \$4.00.

The History of Religion and Its Methodology, ed. Mircea Eliade and Joseph M. Kita-

gawa. Chicago: University of Chicago Press, 1959. xi and 163 pages. Cloth. \$5.00.

How Can I Get Right with God? by Herman W. Gockel; 12 pages; 72 cents per doz. *How to Conduct Family Worship*; 13 pages; 72 cents per doz. *Which Church?* by William H. Eifert; 11 pages; 60 cents per doz. *The Last Word*; by Martin H. Scharlemann; 8 pages; 50 cents per doz. *The Church and the Lodge*; by Kenneth Mahler; 5 pages; 50 cents per doz. *What Is Seventh-day Adventism?* by Roland H. A. Sebold; 22 pages; 25 cents each. St. Louis: Concordia Publishing House, n. d. Tracts.

The Prophets of Israel. By C. Ross Milley. New York: Philosophical Library, 1959. ix and 143 pages. Cloth. \$3.75.

First Fruits: God's Guide for Giving. By R. C. Rein. St. Louis: Concordia Publishing House, 1959. 111 pages. Paper. \$1.00.

Missionary Life and Work: A Discussion of Principles and Practices of Missions. By Harold R. Cook. Chicago: Moody Press, 1959. 382 pages. Cloth. \$5.00.

Romans for the Children's Hour with I and II Timothy: A Family Devotions Book. By Kenneth N. Taylor. Chicago: Moody Press, 1959. 190 pages. Cloth. \$2.95.

The Art of Personal Witnessing. By Lorne Sanny. Chicago: Moody Press, 1957. 128 pages. Paper. Price not given.

Sex and Love in the Bible. By William Graham Cole. New York: Association Press, 1959. 448 pages. Cloth. \$6.50.

Anglicanism. By S. C. Neill. Baltimore: Penguin Books, 1958. 466 pages. Paper. 95 cents.

Religious Drama 3. Selected and introduced by Martin Halverson. New York: Meridian Books, 1959. 314 pages. Paper. \$1.45.

A History of Science, Technology and Philosophy in the 16th and 17th Centuries. By A. Wolf. New York: Harper & Brothers,

1959. Volume I, xvi and 349 pages. Volume II, xv and 350—686 pages. Paper. \$1.95 each.

The Cultural Significance of the Reformation (Die Kulturbedeutung der Reformation). By Karl Holl; trans. by Karl and Barbara Hertz and John H. Lichtblau. New York: Meridian Books, 1959. 191 pages. Paper. \$1.25.

Church and People, 1789—1889: A History of the Church of England from William Wilberforce to "Lux Mundi." By S. C. Carpenter. London: Society for Promoting Christian Knowledge, 1959. Three parts; 581 pages. Paper. 5/- per part.

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